THE ETHICS OF REASON AND THE ETHICS 52級至240

(Kantian and Nietzschean Ethics)

MARCH STUDENCE SE PRESIDENT TOUSEN IN THE BA Grandlegrace - reactnesses of the recommender of process of the

for a Master's egree in Philosophy

Submitted by

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Department of Philosophy Indiana University

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E.P.V. E H CERtique of Pr ctical Season by Kunt.
Grundlegrung = Fodudations of the Metaphysics of Sthics by Kant.
R.L.S. = Metaphysics of Sthics

The page references given in the section on Kantian states refer to Resentments sultions.

What ought I to do?, is a question that does not necessarily proceed from a discontentment with existing conditions. It has been asked by every human who, rising above the bestiality of acting upon sheer motivation, and therefore of necessity, has consedered his capacity to act upon resolution, arrived at by an examination of concepts, and therefore, freely. Often, this question has not only implied dissatisfaction, but has arisen straight from that root. 30 often has this been the case, that any use of the concept "ought", has come to betray a position that things ought to be otherwise, that things ought to become different. It is not difficult, to recognize at once, how many of our known ethical systems are, on this basis, philosophies of desirability, based upon a desire that everything should be different. Depending of the depth of the insight of the ethical theorist into the reality of existence, the "is" of the world over against "ought," as to whether that insight was limited to the phenomenon or extended through to the thing-in-itself, these philosophies have invariably arrived at the welfare and happiness of men, or the denial and annihilation of life. Something seems to be wrong with these philosophies from the very start: Their "thus should it be" a pears as a piece of human creticism and arrogance, the expression of a need which would fain have the whole world topsy-turvified as to accord with their desiderata, and therefore, condemnable as ludicrous, from the start. On the other hand, one could find a way out of this state of mind, by grasping its violence and stupidity and the damaging criticism of the whole that it involves, and settlon to ascertain, humbly and truthfully, what exist and how it exists.

1) - idealistically-realistic philosophy

That bught I to dor, is a question that does not a secusarily proposed from a discontentment with salarious conditions. It has been asked by every busts who, rising above the bestiality of seting upon she betelvasion, and therefore of necessity, has consedered his capacity to see upon resolution, arrived at by an examination of concepts, and therefore, freely. Often, this question has not only inclied dissetisfection, but hee arises ecraight from that root. So often has this been the case, that any use of the concept "ought", has come to betray a position that things ought to be otherwise, os . Nicolità don al di . Inguellio accosa of thepo aguid tant ne .era amorete lacinte avend two to tome won .como or existent this custs, pai caspaired to desired and aless side averything should be different. Depending of the depth of the insight of the ethical theories into the resists of existence, the wise of car suglant fond redsenv os es "sugue" our senters tent lastgue ves lies !- ni-gains end of danguis bebresse to cheme end of sesion! these philosophies have loveriably errived at the veltare and pulsismos . of il to holisilaline bus lained ent to nem to neeniqued seems to be wrong with those paid daophies from the very start; Their "thes should it be" a pears as a piece of numen articles and arrogance, the otpression of a need which would fain have the whole world topsy-turvilled as to apport with their desiderata, and therefore, con , back weath ond no . Trade star of the other hand , one could find a way out of this state of gird, by gresping its visiones at jour stody and to melatite animanab one bas velbigate bas daine inder , gillitators bus vicens .olasteces of nellies bus .sevieval . stelre il wor bos portrayal of things as they ought to be. But as such, the question is not yet ethical, for to be so, we understand it to imply some sort of resolve for the conducting of things to a something that is not yet, but which we want to be. Limited to the "is", no question is ethical while it can be anything else.

going to be; and to be ethical, is to will what is necessarily going to be; and to be ethical, is to will what is necessarily going to be. Oh, not Ethics are not ethological science. It does not concern itself with the phenomenon; nor does it operate under the law of causation. It neither claims arrogantly to wear the ship of existence into a road that is not here, nor lets happen what happens willy-nilly, however observedly. Existence has a secret language she speaks. She surrenders her ulterior motives to that loyal soldier-son who, equipped with such plans, heads towardsher end and makes her way easier, by annihilating at every moment, the thousand obstacles that impose exhorbitant, often destructive détours. Ethics is neither realistically realistic, for it is not a concerning itself with the strict of the necessitions becoming at reality, nor idealistically idealistic, a poetry concerning itself with an indealistically idealistic, a poetry concerning itself with an indealistically idealistic, a poetry concerning itself with ascertaining from reality what reality itself.

in its hindermost recesses, wants to be.

This consideration commonly denominates all ethical systems, in view of their contents, and irrespective of their principles, lay a limited number of possible positions. We notice in history, however, that philosophers, in view of their principles, have deffered widely while agreeing, in most cases, in respect of the conclusions and duties they deduce from those principles.

(1) - idealistically-realistic philosophy

is ethical valle it one be anything else.

coing to be and to be ethical, is to will what is secondarily going to be, on, and Sching and not ethical science. It does not to be, on, and Sching and not ethicals actance. It does not denoural itself with the phonomenon, nor does it operate under the denoural seeing. It notices the parameters are dess it operate under the der of consection. It notices claims are opened; to veer the ship of existence into a rotal that a not here, not into hapen what happens willy-milly, however observedly. Instead ones a source leaguese che appears. She surrenders nor election notives to that is sufficient and toward toward here and see a source in a source in the series and obstacles that its auch plans, needs toward her the charge and continue to be desired by deministing as every moment, the thousand obstacles that ingoes subcrottest, often destractive

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(1) - idealistically-realistic philosophy

it be adjust in human natura, or in the external conditions of the The reason for their disagreement lies in the fact, just as every religon onearth, so far as it prescribes morality, does not leave the latter to rest on itself , but backs it by a body of dogmas, the chief aim of which is precisely to be prop of the moral sense, so with philosophy, the ethical basis, whatever it be, must ifself attach to, and find its support in, one system of metaphysics or another, that is to say, in a presupposed explanation of the world, and of existence in general. Every desire "thus it ought to be" COOK BOT BEFF BELL has been called, in either case, by that other desire, "what existe" As Kant clearly says, "Metaphysics must precede, and is in every case indispensible to moral philosophy," (1), although moral As a matter of fact, elains philosophy is the only element that gives metaphysics a human significance by pulling it down to man's actions and life from its superethereal sphere. Bingos pherospres of

morality contains And where is it inscribeds The one has to do
with the PRINCIPLE, the other with the basis of ethics—two
entirely different things, although without a doubt they are
frequently, and sometimes indeed intentionally confused. The

PRINCIPLE, or main proposition of an ethical system is the shartest
and most concise definition of the line of conduct which it

prescribes, or, if it have no imperative form, of the line of
conduct to which it attaches real moral worth. It thus contains
in the general terms of a single enunciation, the direction for
following the path of virtue, which is derived from that system,
in short, its ethical content. Thereas the basis of any theory of ethics
is the first principle upon which it rests, is the reason of the
obligation enjoined, of the exportation or praise given, whether

The reason for their disagreement lies in the fact, just as every religos emearth, so far as it prescribes morality, does not leave the latter to rest on Itaelf, but backs it by a body of degmas, the thief aim of which is proclasly to be prop of the moral sause, so with philosophy, the ethical basis, whatever it be, must ifself at men to, and find its support in, one system of metsphysics or another, that is to say, in a presupposed explanation of the world, and of existence in general. Every desire "that it ought to be" has been called, in either case, by that other desire, "what exist?" as year that precede, and is in every one indispensible to moral philosophy is the only element that gives metaphysics a human significance by pulling it down to man's notions and life from its supersthereal sphere.

The two questions enough always be kept distinct; That does no morality contains and where is it inscribeds the one and to do with the PHIROIPIE; the other with the basis of ethics—two entirely different things, although without a doubt they are shalled, and semetimes indeed intentionally confused. The intentionally, on main preposition of an ethical system is the shartest and most concise definition of the line of conduct which it prescribes, or, if it have no importaive form, of the line of conduct to which it attaches real moral worth. It thus contains in the general terms of a single enumpiation, the direction for following the path of virtue, which is derived from that system, in short, its ethical content. Thereas the basis of any theory of ethics is the rirest principle upon which it rests, is the reason of the obligation englance, of the examplation or praise sites, whether

it be sought in human nature, or in the external conditions of the world, or in smything else. The principles of ethics and its basis cannot be equated but must be kept separate.

The "is" is necessarily and closely connected with the "ought."

From this connection is derived its significance to human actions
as it becomes clearly understood, finally concluded, as the condition
of the acting human subject. Thether this condition is an objectively
real fact in the cosmos, or a subjective one in man's consciousness
does not here make any difference. Tithout this connection,
metaphysics is a sport and ethics is devoid of all foundations, out
of contact with world, and a creation of pure fancy, -- a pure stupidity.

As a matter of fact, ethics is not only connected with metaphysics,
it depends upon it, and in the case of what we called above "idealistically realistic ethics", it almost synthetically, coincides therewith.

Ethics therefore, can be built only deductively, synthetically, from
metaphysics; and metaphysics can be arrived at analytically from any
given system of ethics.

This paper will therefore areas the quantion of the basis of and the provided the provided of the parties and the provided of the parties are parties, he would not be not required to the provided to the first principles to be evident, and aired head and the first principles to be evident, and aired head long to the vision of apprication. The shall therefore provided in the first principles to be evident, and aired head long to the vision of apprication. The shall therefore provided in his exposition analytically, from the contents to the first principles of his states.

⁽¹⁾ Maratani p. 2706.

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studies therefore, can be built only deductively, synthatically from any
given system of staics.

(metaphysics of the beautiful) and it is only when all three, metaphysics of nature, metaphysics of morals and metaphysics of the beautiful, are put together, that a complete exclanation of things becomes possible. The one implies both the others, just as the exhaustive comprehension of any single thing, it be an action, an object of art, or an object of nature, would necessarily postulate a similiar comprehension of all else. "Do you think then," says plate, "it is possible to understand at all adequately the nature of the soul, without understanding at the same time the nature of the whole, i.e. the totality of things?" (1)

A similiar relation with metaphysics is shared by aesthetics

It is natural then, with the foregoing considerations that all ethics should start by a clarification and demonstration of its first principles, although there is no necessity for its demonstrating its metaphysics. This task done, it can safely proceed to the exposition of its contents, the a plication of those first principles to the particular pro lems of human conduct. This paper will therefore treat the question of the basis of and temperary conduct as synthetically to his ethics. morality, as worked out by East, To Mietzsche, however, the problem was not one that required systematic elaboration. He had no herve for any systematic treatment; but, involved in the fury of destruction of prevalent suropean morality, he even assumed his first principles to be evident, and dived headlong in the wisdom of application." We shall therefore proceed in his exposition analytically, from the contents to the first principles of his ethics.

(1) Grandbeiting Fundamental Principles of the Heingles of the Statement of Statement

⁽¹⁾ Phaedlus: p. 2706.

A similiar relation with metaphysics is desired by nestherics (metaphysics of the beautiful) and if is only when all three, netaphysics of the metaphysics of the metaphysics of the beautiful, are put together, that a complete excisuation of things benomes possible. The one implies soin the others, just as the instance comprehension of any single thing, it as an action, an object of art, or an object of mature, would necessarily postainte a similiar comprehension of all sature, would necessarily postainte a similiar comprehension of all sisses. "Do you think then," says plate, "it is possible to understand at all adequately the ontere of the whole, without anderstand at all adequately the nature of the whole, i.e., the schality of thingery (1)

all ethics should start by a ciertification and demonstration of its first principles, although there is no secessity for its demonstrating its massengates, This task done, it can easily demonstrating its massengates, This task done, it can easily grosesd to the exposition of its contents, the a principle of the particular proliems of numen conduct. The principles to the particular proliems of numen conduct. This paper will therefore treat the question of the begins of chic chick.

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(1) Phasagast p. 2706.

"In a system of practical philosophy," says Kant, "we are not concerned with adducing easons for that which takes place, but with formulating laws regarding that which ought to take place, even if it never does take place." (1) This is a jet-propelled take-off beyond the icy heights of the world, the the rarer and "purer" atmosphere of philosophy. That is a law? How can a law exist for that which ought to take place, not to speak of that which never takes place?

The first essential characteristic of law as such, Kant tells us, is universality. A law as such, i.e. in the strictest sense of law, must hold for all cases at once and admit of no exceptions. Any exception will shatter it completely. There cannot be a law for me and another for you, but must inexorably remain one for all. Universality, therefore, is the form of law. For, whatever be its matter, a law must have the form of universality, or stop being a law.

A second essential characteristic of law as such is that it is not an entreaty, or an advise, but a command. Law, in itself, says Kant, can be an object of reverence and therewith a command. (2) The moral law always appears to us under human conditions, as a command or imperative, because in us reason has not full control over the inclinations. For the will of every finite rational being, law, is a law of duty. (3) Practical reason, as it were, generalizes our setions together with the inclination which is their motive.

gallity of a petitic principle, maint is all the spinor, our we sa

⁽¹⁾ Grandlegrung Fundamental Principles of the Metaphysic of Ethios. R. p. 54

⁽²⁾ Grandlegrung p. R-20

⁽³⁾ E. D. Critique of Practical Reason: p. 108

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at \$1 \$000 at most as wal to offertation to the each is that it is not an entreast, or an edvice, but a command. low, in itself, eage (2) .basmoo s dilwereds has esserver to toeldo as ed uso .ass s as anothinged capped tebes as of stanges system at lates ent loringo livi jon and nesser to al essent . avijaregal to basezoo . mailed lengthan estably wave to filly eds new . emplications eds nevo law, is a law of daty. (5) Practical reason, as it were, generalises our a tions together with the incitation which is their motive. Is this, the maxims of such actions are found to be, not only binding to the individual acting upon them, but, Kant would argue, for every rational subject as long as his object is the satisfaction of such inclinations. Yet, these maxims could be further worked upon, purified, i.e. abstracted from their particular references to attainment of particular results, while conserving their maxim-ity. But this maxim-ity, left over after complete purification from particulars would be nothing more than its validity for every rational agent as such. It would be merely a maxim of being rational, reasonable. A formal maxim is the maxim of following universal law as such. It is universal law. wast, holds in virtue of our rationality.

This is a distinct petitic principii: How do we know that there are laws, at all, to which our conduct ought to be subject? That that ought to take place which never does take place? What is the legitimacy of this extraordinary assumption, Eant makes right in the preface, that purely moral laws exist; thus forcing upon us an ethics couched in the imperative terms of legislation? There is undoubtedly. a law for the human will, in so far as man belongs to nature; and this law is strictly provable and admits of no exception. It is the law of motivation, a form of the law of causation, the causation brought about by the medium of the understanding. It simply means that every action can take place in consequence of a sufficient motive. On the other hand, moral laws, apart from human institution, state ordinance or religious dostrine, connot rightly be assumed as existing without proof. By taking such laws for granted, Kant is guilty of a petitic principii, which is all the bolder, for he at once adds that a moral law ought to imply "absolute necessity."

⁽¹⁾ grandformer Yandanantal Principles of the metaphysic of Statos.

⁽²⁾ Grandlegrang p. R -20

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is this, the marine of enen estions are found to be, not only binding to the individual society upon them, out, Kant would argue. For every rational subject as long on his object is the actisfaction of such inclinations. The, these marins could be inther worked upon, purified, i.e. abottnoted from their particular references to strainment of particular results, while compareding their maxim-ity. Act this maxim-ity, ists over after complete purification from particulars where he conting more than its validity for every rational treat as such. It would be marely a maxim of being rational reasonable, I forest maxim is the maxim of fellowing universal law as such. It is universal law.

press sad: wear es ab wer : Highesing office partials a at ald! and transfers at all to which our conduct congres to be subjects that that pugue to take place which never does take places what is the legistancy of this extraordinary conception, Mant makes right in the prefere, that purely soral laws sulpty that forcing apen us ethics . Albertanbas at event moissisted to emis eviscount out at bedouce bos termina of emoted men as not on al title number off tol wat a at \$1 .moliobons on to estade bas eldavore visoitse at wat atas and law in mediantion, a row and the war or canadation to was one brought about by the medica of the anderstanding. It simply menta incloling a to cancelpasson by costs as notice green and . so the other hand, corel laws, swall laws, the hand he will be sease ordinance or religious do thing, cames rightly be assumed attie salading without proof if taxing such lave for granta, rate is guilty of a petitic principil, which is dil the belder, for ne as Mayrisesoon president right of range was large a sade abas come

But "absolute necessity", is always implicative of an inevitable chain of consequence. Now could such a conception be attached to these alleged moral laws, as an instance of which he adduces "thou shalt not lie?" We shall recognize only one source to which the importation into ethics of the conception "law" is traceable, a source foreign to philosophy, namely, the Mosaic Decologue.

Moreover, this business of "formulating laws regarding that which ought to take place, thought it never does take place", appears as a superlunarian's occupation. Schopenhauer called it an unhealthy interest in the morals of the angels. The binding moral makes, though by liself it is our necessity of law, here argues Kant, holds in virtue of our rationality. as action, as a cosmos poise to the attractions It is not based upon our character as finite and sensuous beings, on to mind, that this should got be substituted desiring ends and happiness. Law is not based on the special nature Consequently, what could to be done, inof man, which has to be taken into account, not in determining the torms, examptingly and imerically essence of the moral law, but solely in determining its particular takous these conditions, obligation loves its applications.(1) In other words, there is a reason why law should ank of the Tabeclate obligation? which is definitely not be valid only to men; and that is, the existence of angels.

All peoples and all creeds, as well as all philosophers except
the materialists among them, have undeniably recognized that the
ethical significance of human conduct is a metaphysical one, stretching
out beyond the phenomenal existence and reaching to eternity; but it
is equally true, that the presentment of this fact as in terms of
law and duty is not part of its essence. Furthermore, separated
from the theological hypotheses whence they have sprung, these
conceptions lose their meaning.

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(3) Kapara publy and Scompalence, 1. Slanks.

⁽¹⁾ Grundlegrung, p. R-35

eldusivent as to extractiont system at . "grissood espicade" for casta of consequence. Now o will such a cooperator to alano those alleged moral laws, as at lustance of which he adduces whou shall not live of shall recognise only one source to walch the a . sidesoars of west a circasones and to mothe oant moitastoom! source foreign to philosophy, assely, the Mosain Decologue. moreover, this buginess of "formulating laws regarding that "sould says seen to very the could say of sage delay apoerra as a superlumerian's occupation. Schopenhauer called it an unhealthy interest in the moreis of the engles. The binding secessity of law, new argues sant, holds to virtue of our rationality. . engled guesses has estail as restained not now beand for al fi desiring ends and happiness. Law is not been on the section onture ent motoinresed of son . Janouse oful mens; es of and dolder , men to essence of the motal law, but solely in determining its particular Specifications. (1) in other words, there is a resson why law should . wienes to sometaine end that is, the cristence of wine bilev ed Joa squore and and all are list as , sheers the and selected Ila

the meterialists among them, have underlably recognized that the ethical algalists among them, have underlably recognized that the ethical algalificance of human conduct is a metaphysical one, atratching out beyond the phenomenal existence and reaching to eternity; but it is equally true, that the presentment of this fact as in terms of law and duty is not part of its essence. Furthermore, separated from the theological hypotheses whence they have sprung, these conceptions lose their searing.

(1) Grundlegrung, p. 23-36

Obligation derives its sense and meaning simply from its insoparably on the beautypiton of can's capacanes of conther wil relation to threatened punishment or promised reward. Hence, Locke Water gived him communical and denounced remarks or minimum or had said: "For since it would be atterly in vain to suppose a rule To introduction of this view title pid involvie morals our be dead set to the free actions of man, without annexing to it some enforcewas as reballed ment of good and evil to derermine his will. To must, wherever we This imporative that of othics . Heat has torrowed fro suppo se a law, suppose also some reward or punishment annexed to theological morels where agreement tie at the root of his egatur that law." (1) Kant himself recognizes that in order to bring an lives him, the there is deen louise in three in the lives out the constitution untrained and unmanageable spirit into the path of virtue we must models, was easy enjoyed, and go to was these distinctory at first attract it by a view of its own advantage or alarm it by depended about on other. The country he have been a fear of loss. (2) The will to a prospect of enjoyment may be safely joined with the moral maive, though by itself it is sufand wint ought to have been medicad as a configuration. A ficient to derermine action, as a counterpoise to the attractions the disopartical diserestral be then us his heretheren, while of vice, it being borne in mind, that this should not be substituted AN MAN STREET DOWN THROUGH ADDITED GOVER. MADDING. FOR MANY VILLA. to the motive of outy. (3) Consequently, what ought to be done, is, ogulary it on boing went in really was to use Kant's own terms, essentially and inevitably hypothetical, arefer a factorious mereles not categorical. Without these conditions, obligation loses its corning to ham. I recisual about . so the autres grounds, sot to speak of the "absolute obligation" which is definitely tall depited over his easterns, will necessary asserbic own a contradictio in adjecto.

on places since man, or belonging to the committe sould, is The unthinkableness of the "absolute obligation" is proved by being with mades remain has so far wan office which is emmad Eant himself, in the Critique of Practical Reason, where this foldows, the office of service the interests of sensibility and obligation, said to be unconditioned, nevertheless postulates more causing ampiness in this worte, had wante consider in the next. than one condition; a rewarder, a reward, and the immortality of To some one's one happiness is not morning a man on this many man the person to be rewarded. If we put ethics in an imperative form, man, It is dies an objective minutes of reaching making it a doctrine of duties and regard the moral worth of worthis objectively dependant for a radiated agency lessness of human conduct as the fulfilment or the violation of oringiples of asia-loss, though ableviles, are as duties, we must remember that this view is undeniably derived from first, by their characterized desires of the particular energy theological morals, Jewish morals, and consequently, that it rests second, by chair compactables with the preseptor of corditor.

Pabasa batas

⁽¹⁾ Essay on Human Understanding: 11,33.6.

⁽²⁾ K.p.v. p.300-271.

⁽³⁾ K.p.v. p.217 and Rechtslehre, 11,216-16.

sil not) gigmle galamen bon esces sil sevimb nolingildo relation to threatened punishent or propised reward. Heade, 100%e wish a emorque of niav of gireffo ed bloom it comis made this bad -sorolne eres it of mainenes juently was to smolles sert end of des ment of good and evil to describe bis will. "e must, wherever we suppo se a law, suppose also some reward or punishment annound to me gold of tebro al tear conlegeous Tleasts from (1) ". wal Jans dense on outside to doug out othi string eldnegeneaus bus bontering yd il mrais to ogsinavan neo eil to welv a yd il instife ierli ta a feer of loss, (2) The will to a prospect of enjoyment may be -tue at it blood wd agnods , evien leve out die bealet wienes riciont to corernine action, as a counterpoise to the attractions or vice, it being borne in sind, that this should not to substituted to the motive of daty. (5) consequently, what capit to be done, is, to use Kant's own torms, earentlaily and inevitably hypothetical, asi react noisegildo , ensistence enens secusivo .issirenesas son grounds, not to appear of the "absolute obligation" which is destaltely .ofpethe al cifetherings a

The unthinked ones of the "absolute obligation" is proved by Equt himself, in the Critique of Practical Reason, where this anitgation, said to be unconditioned, nevertheless, poetulates more than one condition: a revarder, a reward, and the ismortality of the person to be rewarded. If we put ethics in an imperative form, making it a contrine of duties and regard the moral worth of sorth duties, we must remember that this view is undeniably derived from duties, we must remember that this view is undeniably derived from theological morals, Jewish morals, and consequently, that it rests

inseparably on the assumption of man's dependence on another will, which gives him commands and announces rewards or punishments.

No introduction of this view into philosophic morals can be made unsuspectingly.

This imperative form of ethics, Mant has borrowed from theological morals whose hypotheses lie at the root of his system. After him, the task of developing in turn a theology out of his morals, was easy enough. And so it was that a theology appeared depending simply on ethics. That ought to have been his first principle or hypotheses, namely, theology, he made the conclusion, and what ought to have been deduced as a conclusion, namely, the categorical umperative, he took as his hypothesis. After it has thus been turned upside down, mobody, for some time, recognized it as being what it really was, namely, the old well known system of theological morals.

According to Mant, a rational agent, so far as reason has

According to Kant, a rational agent, so far as reason has
full control over his passions, will necessary seek his own
has piness. Since man, as belonging to the sensible world, is a
being with needs, reason has so far "an office which it cannot
refuse", the office of serving the interests of sensibility and of
seeking happiness in this world, and where possible, in the next. (1)
To seek one's own happiness is not merely a maxim on which many men
act: It is also an objective principle of practical reason, and
is objectively necessary for a rational agent. However, particular
principles of self-love, though objective, are still conditioned
first, by their character and desires of the particular agent, and
second, by their compatibility with the principles of morality.

K.p.v. p.181

only live so long as he will.

⁽¹⁾ Bassy on Histor Understanding 16, 35,6.

⁽²⁾ R.p. + p. 800 92 11.

⁽³⁾ M.p.v. p.217 and Hechtelenre, II, 210w16.

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In the consideration of duties towards oneself, maxima should not be tested by their fitness to produce a systematic harmony of purposes among men if they were to become universal laws of value, but by reference to harmony of purpose, a harmony between the ends proposed by the maxim, when universalized as a law of nature, and "purposes of nature."

In the case of suicide, Kant holds that the determination of self-love is the furtherance of life, (1), that this is its purpose or function and not merely its effect. If I conceive myself as having created man and given him self-love with this end in view, can I will it to be a law of nature that this self-love should in certain circumstances aim at producing death?

Kant's answer is "not"

But doesn't Kant give this answer because he already assumes suicide to be wrong? Why should it not be a merciful dispensation of Providence that the same instinct which ordinarily leads to life sight lead to death when life offered nothing but continous pain? Wouldn't the principle of self-love itself, which Kant regards as rational principle of reason at the sevice of desire, be in contradiction with itself if it aid not vary in its effects according as pleasu e exceeded pain or vice versa? Unlike animals: man is not only a prey to bodily pain limited to the passing moment, but also to incomparably greater mental sufferings, which draw upon the future and the past; and nature, by way of compensation, has granted to man alone the privilege of being able to end his life at his own pleasure, before she herself sets a term to it; thus while animals necessarily live as long as they can, man need only live as long as he will.

p Will sense they could be Middley ason

(1) Grundlegfung: p. 48-48

In the consideration of duties towards oneself, muchas should not be tested by their filters to produce a systematic harmony of purposes smong men if they rere to become quiversal laws of value, but by reference to harmony of purpose, a harmony betwhen the sads proposed by the saxim, whom universalized as a law of nature, and spurposes of nature.

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(1) Grundlogfung: p. 2-48

Duties towards ourselves must, just as all others, be based either on right or on love. Duties towards ourselves based on right the and work white the transfer was an extensive and are impossible, because where the will assents, no injury is possible. on the sace for pure stoles, and he time and For what I do is always what I will, what I do to myself, never anything but what I will, and therefore cannot be unjust. As regards and grape that way by means of exemples. duties towards ourselves based on love, ethics comes toelate and reson is easily set on the right path, since if finds its work already done. It is impossible to violate the duty days a duty to may it must be possible for us to know what of self-love, as it is assumed in any exigency, of, and used as or auto treit) Do his view, overy house has havever obscured standard to measure the worth of acts committed for the love of pure philosophy of daty, 2] Simples in othics may be allowed others. Kant himself says: "That which each man inevitably wills provided they are directed towards separating the moral motive of himself does not belong to the conception of duty." (1) What is from actives of self-interest to pleasure-(3) Tant rengdistes generally left of duties towards ourselves is partly rules of is aso of exutodon because they may give the impression that the worldly wisdom, partly hygienic prescriptions, neither of which ion from experiences on this ha belong to morals in the proper sense. vors, may lead to a profusion of march with con-opral motives,

According to Kant, the task of philosophy is to distinguish to the view that duty is a more passion of the mist. from one another the apriori and empirical elements in our knowledge. we no cortain examples of moral action; the volidly asserted and to consider what is our justification for accepting the apriori Sineriones han thirtis examples cost be judged in the light of elements. As regards ethics, the task of the philosopher is, once apriori principies one than render any dispensation of such principles the metaphysical problem is solved, to seek out, and if possible, to justify the supreme principle of sorality. Pure etnics, must strictly hans brilliantly separated the spriori from the spectorori be concerned with the supreme principles of morality atome. Moral in homen terrelates and thereafter, went an annioring the too firm a principles, are to be distinguished from mora 1 laws, like the ten everymore, ellin indicad. To his postulate of the existence commandments, which apply to men as men, (11), from moral rules, such of the borns leve he now poles the there, money, that this is in is as they statement that it may be my duty to oppose the foreign invader Karyable apriori and is independent of all internal or external of my fatherland, and from still more applied, singular moral omericanes. "For the apriori three wal a preside universal judgements. Singular and moral judgements cannot be a part of legislation which is metaly problemasicals, he amys, sis associationally philosophy; moral rules as moral laws alike, sust belong to applied

528524 for they all have a reference to human nature, as can be

easily seen by considering in what sense they could be binding upon (1) Metaphysicle Anfangsgrunde zur Tugendlehre, p. 200

(II) M.D.B. TUGENDLE HAFI 9 45

Justice towards ourselves chartes towards corrected based on right are impossible, because where the will assents, no injury is possible. Are impossible, because where the will, what I do to myself, never anythar what I do is always what I will, what I do to myself, never anything but what I will, and therefore common be sujust. As regards duties towards carselves based on love, ethics comes towards and finds its work already done. It is impossible to violate the duty of self-love, as it is assumed in any exigency, and need to standard to messure the verth, of, acts committed for the love of standard to messure the verth, of, acts committed for the love of others. That himself sayer "That which each man inevitably wills of nimeelf does not belong to the conception of duty." (I) What is generally left of duties towards ourselves is partly raise of worldly wisdom, martly bytismic prescriptions, meither of which wering to morals in the proper sense.

According to Mant, the teak of philosophy is to distinguish from one amother the apriori and empirical elements in our Konwiedge, and to consider what is our justification for accepting the apriori elements. As regards ettics, the teak of the philosopher is, once the metaphysical problem is solved, to spek out, and if possible, to justify the supreme principle of workity. Ture ethics, and is possible, to be concerned with the supreme principles of workity and attickly alone, when the the supreme principles of workity alone, the teak opposes the to be distinguished from work I have, the the teak communication, which apply to pen as med. (ii), from moral raise, such as they statement that it may be my duty to oppose the foreign invader of my fatherishs, and from still more applied, singular workly judgements, singular and moral judgements cannot be a part of particephy; moral rules as moral laws alite, must belong to applied things for they all have a reference to human nature, as can be

easily seen by considering in what sense they could be birding apon [1] metaphysicle infangarunde sur Turpudlenre, p. ...

non-human rational beings such as angels whose immortality makes it ridiculous to say that they ought not to kill one another.

Kant is insistent on the need for pure ethics, and he time and again subjects to ridicule "popular" philosophies which mix up the apriori and the empirical, and grope their way by means of examples. In morals, human reason is easily set on the right path, since if we all have a duty to do, it must be possible for us to know what our duty is.(1) On his view, every human has, however, obscurely a pure philosophy of duty.(2) Examples in ethics may be allowed provided they are directed towards separating the moral motive from motives of self-interest as pleasure. (3) Kant repudiates the use of examples because they may give the impression that the concept of duty is a generalisation from experience; as this in turn, may lead to a confusion of moral with con-moral motives, or to the view that duty is a mere phantom of the mind. For, we can have no certain examples of moral action: the validly asserted by any experience and thirdly, examples must be judged in the light of apriori principles and thus render any dispensation of such principles impossible. The special constitution of human natura prorything

Kant brilliantly separated the apriori from the aposterori in human knowledge and thereafter, went on sundering the two forms everywhere, ethics included. To his postulate of the existence of the moral law, he now adds another, namely, that this law is knowable apriori and is independent of all internal or external experiences. "For the apriori thought of a possible universal legislation which is merely problematical", he says, "is undonditionally

wedlegjung

⁽¹⁾ Grundlegrung, 391-8,404-25. (2) K. . v. 3034 M.D.S. Rechtslehre, II, 216-16

non-numen rational beings such as acquis there importantly . Tentous and Ilia of for outno they can't use of exclusion to come Name to insistent on the need for pure existent at that ent on mim dolds epidgoseling "maluquo" elupibis os atoetus siaga apriori and the empirical, and crope their way by means or examples. in morals, human reson is easily set on the right path, slove it we sail have a daty to do, it suct be conside for us to know what our duty is.(1) do his view, every human has, newever, obscuraly newolis of year solute at seigners (2). greb to theconline ours a evides term out multiprages abreved beforth and year Beblyong described of self-tree-day to cleame. (3) was repudiated and Jany selemental and ovin way gard espaned selements to esp off ognosuit of daty is a generalization from experience; as this in to , sovidor lesem-age site forces to notes tand a dt basi yes, or to the view that duty is a mere phaston of the mind. For, we can yo besteers winties out testines intom to seigment mission on evan any experience and tatrdly, examples must be judged in the light of apriori principles and thus render ony dispensation of such principles . midissogmi

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(3) Grandlegrans, 391-8,404-25. (2) E.v.v. 3939

commanded as a law without borrowing anything from experience or from any external will... It is at least not impossible to conceive that law, which only applies to the <u>subjective</u> form of principles, yet serves as a principle of determination by means of the <u>objective</u> form of law in general. We may call the consciousness of this fundamental law a fact of reason, because we cannot reason it out from antecedent data of reason....but it forces its if on us as a synthetic spriori proposition which is not based on any intuition, either pure or empirical."(1).

From this definition, the implication immediately follows that such a law c n only be formal, like everything else known apriori, and consequently has to do only with the form of actions, not with their essence. Kent is quite emphatic on this point: "It is useless to look for it, (the law), either subjectively in man's nature or objectively in the accidents of the external world Nothing whatever connected with it can be borrowed from knowledge relating to man, that is from anthropology." (2) one ought on this account to fall into the mistake of trying to derive one's principle of morality from the Special constitution of human anture everything derived from any natural disposition peculiar to man or from certain feelings and propensities, or indeed from any special trend attaching solely to human nature and not necessarily to be taken as the will of every rational being. (3) This shows, beyond all possibility of controversy, that Kant does not present the moral law as a fact of consciousness, capable of empirical proof. Instead of this, the casacos.

⁽¹⁾ K.P.V. p. 142. (2) Grandlegrung: preface (B) Grandlegrung

commanded as a law without operceing taything from experience or trom any external will. It is at least upt impossible to conceive that law, which only applies to the subjective form of principles, yet serves as a principle of deterpination by means of the objective form of law in general. We may oull the connciousness of this fundamental law a frot of reason, because we combot resuch it out from antecedent data of reason. Dut it forces its if on us as a synthetic apriori proposition which is not based on any intuition.

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moral law is based upon pure conceptions apriori, that is, conceptions, which so far contain nothing derived from internal or external experience, and thus are shells without kernels. "Buman consciousness ns outside and independent of a es well as the whole external world, togother with all the experience and all the facts they comprise, are swept from under our feet. We and in right to expose; that read have nothing to stand on. And to hold to, wwe have nothing but a in then proposed to not up a g gram its single known operion, few entirely abstract, entirely unsu stantial conceptions, floating ore for wach lengthamp retioned in the air equally with ourselves." (2) or, to say with the immortal Schuller: "There were theory rules, no more remains for invention." tale of restruct byings external t It is from these, or more correctly, from the mere form of their connection with judgements made, that a lew is declared to proceed, decise a little of the dear chercoli, the prospine is the cinviction of the r which by so-called absolute necessity is supposed to be valid, and enderstred to separate pure apr to be strong enough to lay bit and bridle on the surging through of movience. For this parpose, hearyway human desires, on the storm of passion, the cyclone of suicide and the titunic might of egoism. laws of space, time and causall

ith this founding of ethics on the strictly apriori, entirely the meral "plumbline" of our conduct lives on orler free from everything empirical, another idea is closely connected. The moral principle, thus established, is a synthetic proposition apriori, ofmerely formal contents, and hence, exclusively a matter meality and opening out the of pure reason. It is to be regarded as valid not only for men. but for all possible rational bein's, indeed, it holds good for e-manine on objective world and a airrorear so that as we assor its men only because these, per accident, come under the category of lonen by these forms, and all was rational beings. This is the reason for basing the moral principle ciobly collectes with them. While on pure reason which, knowing nothing but itself, is not what it really is -- an intellectual faculty of man -- but a self -existent hypostatic experience igueres or rickeales essence. Troons and as lant bloveld says, is indeed

(1) Soupy State of Morality, pets.

(1) E.F.V. p. 162. (2) Grandlesport protecte (E) Grandlespung

⁽¹⁾ Grundlegfung p. 52. 11 (2) Schope The Basis of Morality, p. 44

moral law is besed agon pure conceptions apriori, that is, conseptions, paics so far contein, notaing marived from internal or external experience, and tans are angils mithout sornels, Manch consciousness as well as the single amiernal world, tog har with all the experience as well as the cases time ander our feet. We have notains to stand on, and to sold to, who have notains out a feet may entirely soutract, entirely unsu standial socceptions, floating in the air soutily site outsies, (2) or, to set withing lawerted in the air soutily with outsity, from the set invention."

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The anis founding of chalcs on the applicaty applicaty exacts of the tree from everything empirical, another idea is observe exaction from overything empirical, another, is a archeetic proposition agricult, of empirical contrates, and hence, exclusively a matter of pare measure, it is to be regarded as valid set only for men, of pare measure, it is to be regarded as valid set only for men, one for all cossible rational beings, come ander the category of men only seduge these, get agelens, come ander the category of rational ceings. This is the measure for basing the moral principle on pure remain which, answing nothing out itself, is not cant it really is—an intellectual famulty of men—out a seif —emirtant hypostatic

numan desires, on the store of passion, the cyclose of sciolde and

(1) Grundles/ung p. 52. (2) Gchope the Besis of Horality, p. 44

Just as intelligence in general is recognized to be an attribute of animal beings alone, and we are therefore never justified in thinking of it as existing outside and independent of animal nature; so is reason recognized as the exclusive attribute of the human race and we therefore have no right to suppose that reason exists externally to it and then proceeds to act up a genus called "Rational Bring", differing from its single known species, "Wass." Still less may we lay down laws for such imaginary rational beings in the abstract. To talk of rational beings external to men is like talking of heavy beings external to bodies. "Tone cannot help suspecting that Kant was thinking a little of the dear cherubin, or at any rate counted on their presence is the conviction of the reader."(1)

Kant has endeavored to separate pure apriori from emperical aposteriori knowledge. For this purpose, heasyumed that just as we know apriori the laws of space, time and causality, so in like monner, we have the moral "plumbline" of our conduct given as prior to all experience, and revealed in a categorical imperative, an absolute "ought". Yet, Want himself has given us to learn that space time and causality are nothing but the expre ssion of the forms, that is, the functions of our intellect, wherewith alone, we are capable of grasping an objective world and wherein alone. such world can be mirrored; so that as we know it, the world is absolutely conditioned by these forms, and all experience must invariably and exactly coincide with them. While the moral law. is something that experience ignores or ridicules at every step and moment and as Kant himself says, is indeed doubtfly whether in practice it has ever really been followed on any occasion. Is it not exactly the apriority of our knowledge of time, space and

(1; Schope Basis of Morality, p.46.

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nels require along runners and " * resided as Laurester applied which ly includes our indices when accompan at belowages and sour p apparent amoviedes. For this puryous, adappared that their series mit it roles ourse our tou cultion are tribance don only open in I form and aline when mild will when the control in a

causality, independent as this is of experience, that limits it strictly to phenomena, that is to the world as reflected in our consciousness, makes it invalid as regards the real nature of things, that is, as regards whatever exists independently of our capacity to grasp it? Now, if, in practical philosophy, moral law has as apriori origin in ourselves, must it not too, also, be only phenomenal and leave entirely untouched the essential nature of things? For it is precisely the soral principle in us that Eant represents as being in slosest connection with the real essence of things, indeed, as directly incontact with it. (1) at any onlive of unty, area if they should accord return to our phi osopher himself, we shall now expose his conception of daty. Although a good will is not necessarily one which acts for the sake of duty, yet, a will which acts for the sake of duty is good. For we should not forget the completely good and perfect will which never acts for the sake of duty as in every idea thereof, there is the thought of desires and inclinations to be overcome. A good will under human conditions is one which acts for the sake of duty. It is not good because it overcomes obstacles. It must be good apart from the obstacles it overcomes. If it were not so, our imperfect struggles toward goodness would eclipse even holiness itself.(2) of actions which accord with daty, Mant recognizes three types: (4) Those done from immediate inclination: (B) those done, not from immediate inclination, but from selfinterest, and (C) those done neither from the one nor from the other, but for the sake of duty. (3) In order to be quite certain our inclinations. He also asks whether we can at the rese that we are judging the value of actions done for the sake of duty. often of this glad as a capabible with the animales he asks, us to remove the immediate inclination and assess the value . Rant's doctrine in that the motive of daty what mer only

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⁽¹⁾ K.P.V. p. 175--228 (2) M.D.S. Tugendlehre-K. p. 397--244

⁽³⁾ GR. 397-9,16-19 ar action is to be soon.

caquality, independent as this is of experience, that limits it strictly to passessment, that is to the world of reflected in our consciousness, makes it invalid as forerds the real nature of things, that is, as required whatever exists independently of our capacity to greap ity now, if, is precised publishear, moral law has as apriori orightal in ourselves, west it not too, also, be only phenomenal and leave extirely datentied the essential nature of things? For it is precisely the moral principle in as that East represents as being in closest despection with the real essence of things, indeed, as directly despectate its contact with its real essence of things, indeed, as directly

To return to our phi coopier nimeelf, we shall now expose his conception of duty. Although a good will to not necessarily one which acts for the sake of daty, yet, a will which acts for the sake of daty is good. For we should not forget the complately good and perfect will which never note for the cake of duty as in every idea -rave of a snottentiont and source to topucht out al ovent, Toerent ent to stor deles one of annisibnes neged tehns illy been A . omeo soles of duty. It is not good secure it evercomes obstacles. It must be good apart from the obstacles it overcomes. If it were not neve espides bloow seemboom brawes seignests toelroad and .ce then . with driv brooms dolow ancies to (S). Meatl asention recognises three types: (4) Those done from immediate incitation; Alse most jed anolizationi stalbemmi most ten anob saont (8) interest, and (c) those done maither from the one now from the other, out for the sake of duty. (3) in order to be quite certain that we are judging the value of actions down for the exact daty. oniav ent assembna noisantioni efelbanci ent evo er of au . exas en

(1) K.P.V. p. 175-238 (2) N.D.S. Tugendlehre-K. p. 297-244

(3) 02. 397-9,16-19

of the action in its absence. Thus, for example, he asserts that when we have through grief lost the im ediate inclination to live and desire nothing so much as death, there still remains the duty of preserving our life. And that in doing so, not from inclination, but son dutes sake, (never mind if such consideration could have ever stopped Cato or Cleopatra), the action has for the first time its genuine and unique moral worth. So far as an action is done merely from inclination -- or even from such a motive as a rational desire for hap iness, it has no moral worth. Actions done solely from inclination without any motive of duty, even if they should accord with duty, have no moral worth. Similarly, actions done solely for the sake of duty without any inclination have moral worth. "The purity of the moral principle can be strikingly shown only by removing from the motives of action everything that men may want as belonging to happiness." (1) Where an inclination exists as well as a will to do one's duty, there can be no moral worth in an action. Kent means that: (A) an action is good now liming for it being felt; and the charg precisely is so far as it springs from a will to do one's duty: (B) Kant cannot confidently affirm an action to be good except cold and landforest to piners' enflorings and une is "per in so far as we believe that the will to do one's duty could by notice is lower of the sindry is nevertheless of deer of good april itself have been sufficient to produce it without the support of solely out of a pitiful same of date, [8] Chic secontion any inclination; and (C) that such a belief is hazardous except ly revelting to true moral agentiment, this spethodic of levelerances, in the absence of direct inclination to perform the action. this cornel pridactor has been ridiculed by Schiller in his forces

In determining one's duty, Kant starts with an action suggested to us by our inclinations. He then asks whether we can at the same time will an action of this kind as c ompatible with the universal moral law. Kant's doctrine is that the motive of duty must not only be present at the same time as inclination, but also, be the

(1) - Britique of Practical Reason, p. 156

of the aution in its absence. Thus, for example, he asserts that it is ovil or aginantiant excise at our rect velay deposit even ex agin grad and asister filts aren't distables does on bulgion arison has enelianiloui meri ida ene galob al jant bank . el l'ane a l'enenere lo but the datels near the read if such consideration coald have erer stopped Cate or Cleopatra), the action has for the first time the send at nelios he as tal of . ditow laton oppiss has enished att Laneljan a sa evijos a desa con nevero--celtaniloni mont gleren desire for her trees, it and no me al worth, addion done solely from inclination without any motive of duty, even if they abould sociate with duty, have no moral worth, similarly, sections done seiely for the came of duty without ony inclination have moral worth, wine parties of use eletering Leven and to giling entry and new dash anistyleve notice to sevidom ont mort galvorov to gino meliantions on event (1) . szentingan or animoted as they year is nom on or new event, wint s'eno ou of illw a as liew as steine boos at notice on (A) that means that . notice as al mires precisely is so far as it springs from a will to do une's duty: forms book of of notice as milita visualitace formes they (8) in so far as we believe that the will to do one's duty ocald by To proque end stonis it sousons of theightes meet even liest! jqeone suchiasan al lelles a nous jest (0) bus invitationi qua in the assence of dieco limitantian to perform the action.

Le determining one's daty, Mant starts with an action suggested omse edd is neo ew redient and send send of the same iscreving and notweeldingmo o as bain sind to notice as illy gold gine ten fear that to aviden edd jang at entribed at jan . wal laten be present at the same time as inclination, but also, be the

> determining factor if our action is to be good. (1) - Exitique of Practical Reason, p. 156

In determining our duty, se must take no account of our inclinations nor of our happiness. Se should not act with a view to gain even the feeling of moral self-approval, for in doing so, we shall lose the feeling, because it itself arises from the recognition that we have acted, not to octain the daty, but for the sake of duty. An action done merely for the sake of this feeling, no matter how noble it is, is a self-centered action without moral worth. Even if we should slur over the active of duty in the interests of love of goodness. Eant thinks we shall be laying ourselves open to all sorts of moral enthusiasm, to a "Schwarmerel" that will regard moral action as the meritorious menifostation of a "bubbling heart". our moral teaching should be manly, and not melting or sentimental or even grand lose. We are not "volunteers" but "conserripts" in the soral struggle, and our state of mind therein is at the best virtue and not boliness. (1) apparation to make account

An action, Kant asserts, has no genuine moral worth unless it be done simply as af matter of duty, and for duty's sake, without any liking for it being felt; and the character only begins to have value, if a man, who has no sympathy in his heart, and is cold and indifferent to others' sufferings, and who is "not by nature a lover of is kind", is nevertheless a doer of good actions. solely out of a pitiful sense of duty. (2) This assertion which is revolting to true moral sentiment; this apothesis of lovelessness, this moral pedantry has been ridiculed by Schiller in his famous poem, The Philosophers: " Tooking to settled the mestactic sense will not sonnect to a suspicion of its own interests; the

This as reason decision as emphasists of morality, just as

⁽¹⁾ K.P.V. p.211, 150, 157, 280. (2)

scraples of conscience; a decard because image, images, then, askets those

"Ever I seek my friend to oblige, and, unluckily, like it: For then conscience asks: -- where does the virtue come ing (Conclusion) street course The discountaion of man which tite

"Only one method 1 see, do what you can to despise them; Then you may sulkily yield all that a conscience demands."

as a phonogenon. In other works, the optioned of his morel script to

Schiller is intent on demanding recognition for those inclinations with at which, the character can perform isolated moral acts, but can never attain to complete moral perfection. Man, has other than merely moral interests, and while for purposes of logical analysis or theoretical discussion, we may separate man's moral interests from his aesthetic or another, and pass judgement on an action or a character first from one point of view and then from another, such a separation is never actually made in practice, and man has as much right to demand that an set shall satisfy his aesthetic sense as that it shall measure up to the ideals of morality. And his nesthetic sense, explains geniller, is never satisfied if the moral act is accomplished only after a severe conflict and at the sacrifice of a part of our entire nature. It such a struggle is inevitable, the artist, at least, has a right to demand that its ugly feath and and outh traces shall be hidden from his view. " But man as phenomenon", he says, "is at the same time an object of sense, and when the moral feeling is satisfied, the aesthetic sense will not consent to a sacrifice of its own interests: the agreement with an idea must not lessen the beauty of the phenomenua. Thus as reason demands as expression of morality, just as

in deferrialing our date, se must take No see and of our incitablions ner of our bappingss. To should not not bith a view to well oven the feeling of merel solf-approval, for in moing on, we shall lose or said nothingeper and most seeks livet it senates , and sel ed have soted, opt to octain the date, but for the same of duty. An solien done merely for the unke of this feeling, to maken not notice it is, is a solf-contered motion without mores. Even if we to evolpe esseratel and at the to evises and neve tale blacks goodness, dant tales we chall be leging ourselves open to all seems forms branes tile sons "intermstance" a of . analmaning inver to assion on the meritarions manifesterion of a chabiter neartes. Our moral teaching should be madin, and not meiting or authoritation to or such grand loses, he are not replaced but replaced to to the al alerent to state our state into inter and al (1) .seemilon don han outly food

it seeins direw letter caluses on see .elises forl solites at be done simply as de matter of duty, and for duty's same, without any liking for it being falt; and the churscher caly leging to have value, it a men, one has no apapethy in his heart, and is old and indifferent to others satisfication and the bloo sature a laver of the minde, is covered as seek a severe doing noityeans side (2) . Whit to eshes inviting a to the wision is revolting to true coral sentinent: this appring of leveleguess. tole moral podentry has been ridicaled by schiller in als forces

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(description) to the fact that the party of the party of

"Only one setted : see, do what you can to dampies them; ""

the tenter to be the control of the scond not nothing on demanding recognition for whose bersical musicage and nestopredo ent , dollne doing le escientions and sand level deter estates to despite to our serse levels secound tot other bus 'elected the design and total and the of logical manipula or theoretical discussion, we may separate man's moral interests from als cookiets or mother, and some a man judgement on an author or a character first from one point of view and then free nother, soon a separation is never sotually and the processes the same and some beat and the contract and come no emeant lane of dead as occas offenders als whelene limb too anisigne , canes offengage win hom . willeren to aloubt ent of bedsingeone of for large out it beliefor wever of prefitting only after a severe conflict and at the sacrifice of a part of our catire asters, if such a struggle is inevitable, the artist, at least, has a right to decide that lead is delive and and usin truces shall be nideen from bis views on part of specific as cold man odd is at " . at a od . "commonance od man olientees est ,belielies il mellest farem est nedw ban ,esses lo on's reservoid awe and to estituent a of Japanes ton illy enume . Areneconedg off to thread off noticel for Jess and as nits thecoerage Thus as reason decands as empression of morality, just as persistently does the eye demand beauty. Insamuch, then, asboth these requirements, though made by two distinct judgements, address themselves to the same object, both must be granted satisfaction by one of the same cause. The disposition of man wich fits him best for fulfilling his dission as a moral being must also permit an expression that will be most advantageous to his beauty as a phenomenon. In other words, the aptitude of his moral activity ought to reveal itself by grace. (I)

by respect for the moral law is good as far as it goes; and there are times when and action is demanded. Int it does not fulfil the conditions which Kant himself demanded of coral activity, namely, that it shall be aclf-determined. One kind of slavery is just as humiliating as snother, and perfect freedom is found embywhen the act proceeds from the character of man in its entirety: from a character in which reason and sense, inclination and law are in perfect harmony. The ideal moral organization, Schiller would say as over against Kant, is that in which nature is so thoroughly disciplined that it executes with same and precision those actions which, if it were not so disciplined, reason would, in its capacity, as intelligence, be obliged to demand; not duty, --but inclination to duty.

order to live conformably to his reason; or subordinating the reasonable portion of his being to the senseous and allowing himself

(1). Cohiller, Schriften 1/ 5, 95-8 (2) 15. 5. 97.

⁽¹⁾ Schriften, X. p. 92-3

persistantly does the aye admind beauty ladgements, then there experience the state of the same of the same address the same is the same than a same the same of t

deallier is perfectly richtly for the descript which is promited by respect for the sum of the sea the seas and there are times when seas ection is dealers, and it does not faithly asset of the standard of soral southly, asset, that consistions which mant himself dealered of soral southly, asset, that is shall be suff-determined, the chartest freedom is dealery is just as hamiliating an emplier, and perfect freedom is dealers; the the analysisting and entering the standard of some in its satisfies and in the analysis of contents in which reason and some, indiination and in sea in particular freedom, souther south say derich the south freedom in the dealers in the the standard and the standard to the standard in the dealers, if it were not so disciplined, seeson would, in the case so intelligence, be obliged to demand; not daty,—but inclination to daty.

one galtenibroope to increase of the price and at the standard of adoption and a solution of the parameter and at the ballous and allowed a standard of the seasons and allowed the seasons are standard of the seasons and allowed the seasons are seasons as a season of the season and the season of the season o

(1) Sobricted, I. p. 32-3" and some the American so we considered.

(1). Schiller, Schriften X, p. 95-6 (2) ID. p. 97.

self to be swept away, like other merely natural objects, by the force of physical necessity; or, finally, the inclinations may place themselves in harmony with law, and man is one with himself.(1) The beauty of conduct of which we are in search is not found in the first case, for where the sensuous nature offers and obstinate and vigorous resistance it must be met by a similiar resistance on the part of spirit, but under this stern discipline, sensuousness will appear repressed, and the inner conflict will reveal, them, itself outwardly by constraint. A condition of pure morality then, cannot be favorable to becaty of action, which nature cannot produce except in so far as it is perfectly free; and we can never have grace of action so long as there are visible the traces of the conflict between moral freedom and the material conditions. Still less do we find seasty of action in the second case. hereas, under the rule of reason, the freedom of form was only restrained, here it is completely crashed by the brutal force of matter. Here the inner antonomy has vanished, and every external trace of this autonomy is entirely effaced. The grim realism with which Schiller describes the wretched witnesses of this physical and moral degradation, ---the dull, protruding eye, the relaxed lips and stupid mouth, the grasping voice and irregular bre th .-- portrays how revolting man could become under such circumstances. "He does not only revolt the moral sense ", Schiller says, "but the aesthetic sense elso, which, not content with mere matter, out seeking true pleasure in form, will turn away from such a spectacle with disgust." (2)

self to covere wear, like other merely natural objects, by the force of physical necessity; or, finally, the inclinations may place treaselves la horsony with law, and age to one with mintelf.(1) The boasty of dondard of which we are in search is not found in the first ease, for where the conseque meters off opening to out no sometakent rations a to dem ed farm if commisser auctoriv part of apirit, but under this stern discipline, someworks will Meast represent, here the tolilace welles will reveal, the least consec , none goldston erse to nothlone A . Anisteness of tibrawise esubore toused states fried to the of or olderoval ed except in so far as it is perfectly from an on the series may of of solings end to seems end eldisiv era prest as paol os solina to on age! If the annotationed Lairesam and the medical inter medical and today to seems . east bacone and di notion to these bait ov rule of reason, the freedom of form was only restrained, here it nematically organical by the brucks for the complete of eastern gere the languagest automost has renished, and every chitement these of this estencer ha entirely offeced. The grid realism with unline describer ---- noisekanges faron bus lable de sind to sessonite beingene ens ens disce bigsts bue sell bearies end .ove wallersone .iles ens non guillover wed suprison -- , dt out valuys al non eclov geles in could sound ander such circusstances, "He does not only revole .osis canus circhreca cor suda .eque relitada ." cense leves ens. which, but volvent with more makes, cat secting true pleasure in Torra, will turn down from such a speciation with disquet." [2] once

(1). domilior, Schriften T. p. 98-6 (2) ID. p. 97.

"of these two relations", 3chiller continues, "between the However much the great philosophic may have endemmoral nature of man and his physical nature, the first makes one inst this false interpretation, which must think of a monarchy where the strict surveillance of the ruler then all else to so parerful and independent a mind restrains every spontaneous moment; the second resembles an nevertheless gives openies for it, so it some to be ochlocracy in which the citizen, in refusing obedience to his is such airiot and booms opposition the two princilegitimate sovereign, finds he has liberty quite as little as the then the propert seek neek human features have beauty when the moral autonomy is suppressed ---But what have the smildren of the house dan Now just as liberty is found between the extremes of legaloppression Land should make provinted only for the water and openichy, so also we shall find beauty between dignity, which Kast moles, that looking them is one bears in wind witness to the domination exercised by mind, and may prompt to the avil as well as t voluptuousness, which reveals the domination of instinct. (1) account reject it alterethers It is not until reason is so completely humanized that It will the come of virtue, is that a resson render due respect to nature, and nature is so completely in the moviest heart should wise b rationalized that it will execute spontaneously the behasts of the maral rest ing reals make the loss reason, not till subjection, in short, gives place to perfect and deprious chere is an remand freedom, and man is at peace with himself, that the ideal of turn the most most scout scoons exercist humanity has been fully realized. The conduct flowing from such a harmonious activity of all man's powers, Schiller calls "beautiful restraint thos the descriptor morality, die schope Sittlichkeit", and the soul thus at once law worth count to be to with itself "the beautiful soul, die schone Seele."

"in the moral philosophy of Kant", he says, "the idea of duty is expounded with a harshness which is enough to frighten away the graces, and could easily tempt a not-too-feeble mind to seek for moral perfection in the somber paths of an ascetic and momkish life. (To matter how Kent himself has condemned such a conduct.)

Continued

(1) Schiller; Schriften, K. p. 97

eds accepted, acceptage relities , reacistic out exect ton son seld mater of men and his payers lasters, the first makes one think of A monorcity where the atvice carveillance of the raids ne selfmener bacons soments tos sacond resembles an ochloorsey in which the citizen, in refusing obedience to his legitimate according, finds he has liberty quite as little as the human features have beauty when the north autonomy is suppressed --now just as ilburges found between the extremes of legacypression see conterent, so also we shall find becate between dignity, which been burning witness to the deminstion exercised by mind, and (1) *. sonitant To notionimob and alsever oblive . seesassay opicv Lilw 31 Sand beatmound glassiquoo on at apames Lidan Son at 31 render due respect to neture, und nature la so completely to assented end tisocennicous especia. Like 21 dads besil-noites reason, not till subjection, in short, gives place to perfect To look out and . Tieseld ally esage is at ase her . mober'l soon con't nativel' Josephon and . Desilest will' and and soil the month a normonious activity of all man's youers, achiller coller obsentiful morality, die senden Sittlioniett, and the soul time at once ".elee? specie eth .ince ishioused engs hisest after to sable entra to another to the same at the same of the same the same to the same the same the same to the same the same to the same the same the same the same the same to the same t date is expounded with a harshness which is enough to frighten bala eldest-tos a tempt titade binco dus , asoma and temp of seed for moral perfection in the member paths of moral seed of does bensebaco and liesald for I won tottom of) . will delicom bas Continued (.doningo a

(1) Schiller; Schriften, X, p. 97

However much the great philosopher may have endeavored to guard against this false interpretation, which must be repugnant more than all else to so cheerful and independent a mind, he has nevertheless given occasion for it, as it seems to me, by placing in such strict and harsh opposition the two principles which act upon the human will."

action of the two principles and thus becomes the expression of But what have the children of the house done, he adds, that his entire howanity, --- when it becomes his econd mature, ---Kant should make provision only for the valets? It is true, as unst 10 is scoure; for so long as the spirit employe violence. Nant holds, that inclination is often an uncertain guide, and so long must instinct may force to resist it. The energy was in may prompt to the evil as well as to the good. But must we on that only overpowered and most deep can rise senie, but the oneny who account reject it altogether? "Because impure inclinations usurp is reconciled to truly you quishod." (4) the name of virtue, is that a reason why the disinterested feelings While East hat unboursed confidence to the power of resean in the noblest heart should also be placed under suspicion; Because and was jewious of its prerogatives, recording feeling as an the moral weakling would make the law lax enough to sait his whims indempotent and dungarous guide to the will, wa are rather inclined, and caprices there is no reason to give it a rigidity which would with gohiller, to doubt the capacity of rescon, measidered in turn the most spentaneous expression of moral freedom into slavery. independence of the emotioned nature, to immiss a sufficient Under this imperative of the law, the pure will is under no less astlys for account, and have unlatted confidence, mathe camer restraint than the depraved: man is accused and humbled, and the band, in the goatibility of the odgestion of feeling to the point law which ought to be the most sublime witness of our grandeur opene the will might surrouder itself completely to its guidance, becomes the most crushing argument of our fraility. The law which and here no occasion to feer for the opassqueuces. man has imposed upon himself comes, by this imperative form, to remileren of the house" when Kunt had seniested for the Salete, have the aspect of a positive law imposed from without, an appearance those expetator acuts that have been purged of flares passions which is not entirely unjustified by the alleged radical tendency and monflicting interests, whose quies and semisive instinct in human nature to act in opposition to it. or, to put it in caring from the the sarcastic terms of Schopenhauer, "now I maintain without hesitation that what opens the hand of the above described (According to Kant) loveless doer of good, who is indifferent to (1) Schopenhauer: Pasts of Horality, p. 50 (2) Scholar Schriften However much the great philosopher may have endeavored to guera against this false interpretation, which must be represent more than all else to so expertul and independent a sind, he has nevertheless given occasion for it, as it seems to me, by placing in such strict and hereh opposition the two principles which act upon the days named all."

But what have the children of the house done, he sdee, that Kant should make provision only for the valeter it is true, as , has selfug alsyseous as device at coltration; that abion they any prompt to the evil as well as to the good. But was we on that account reject it altogethers "medanse impure inclinations usure the neme of virtue, is that a reason why the disinterested feelings in the noblest heart should also be placed under suspicious Secause the moral weak ing would make the law lax enough to suit his whime and caprices there is no reason to give it a rigidity which would turn the most spentaneous expression of moral freedom ture slavery. esei on value al lie even eds , wai eds to evitavoomi sins value restraint than the degraved: man is accused and humbled, and the law watch ought to be the meat subline witnesseed our grandeur becomes the most creating argument of our fraility, The lew which men has imposed upon almost comes, by this imposed upon torms to have the aspect of a positive law ispeed from vithous, an appearance which is not entirely unjustified by the ellered radical tendency is haden nature to set in appealtion to it. or or sursa manual the sarcastic terms of Schopeninger, "act aslatele without beditoseb eveds and le buck end tacque tadw tact nolitatized (According to mant) loveless door of good, was is indifferent to

the sufferings of other people, cannot, provided he have no secondary motives, be anything else than a slavish deloicatuovia (fear of gods), equally whether he calls his fetich "Categorical Imperative" or Fitslipusli."(1).

"It is only", Schiller says in a striking passage in "Anmut and wurde, "when man's moral attitude results from the united action of the two principles and thus becomes the expression of his entire humanity, ---when it becomes his second mature, --that it is secure; for as long as the spirit employs violence, so long must instinct use force to resist it. The enemy who is only overpowered and cast down can rise again, but the enemy who is reconciled is truly vanquished." (2).

While Kant had unbounded confidence in the power of reason and was jealous of its prerogatives, regarding feeling as an incompetent and dangerous guide to the will, we are rather inclined, with Schiller, to doubt the capacity of reason, considered in independence of the emotional nature, to furnish a sufficient motive for conduct, and have unlimited confidence, onthe other hand, in the possibility of the education of feeling to the point where the will might surrender itself completely to its guidance, and have no occasion to fear for the consequences. It was the "children of the house" whom Kant had neglected for the walets, those exquisite souls that have been purged of fierce passions and conflicting interests, whose quick and sensitive instincts coarse and unbesutiful in conduct, and furnish shrink from the galdance through those complex moral situations whose fine r points reason is unable to discera, and law too cumbrous to decide; (1). At simen Jungen French ale or sich der Weltweishnit

(1) Schopenhauer: Basis of Morality, p. 50 (2) Schiller, Schriften

the sufferings of other people, cannot, provided he have no secondary motives, he caything else that a slavie difficulting (fear of gods), equally shotter be calle his fetien "Categorical (i) . Haughland we nevisategms

"it is only", dehiller east to a striking passage in "munca HADDE THE BEST OF THE OR HERE SHOULD SHOULD bellas eds mort stimes abulists iavem atmen ason, ebride bas to solvered the two principles and thus becomes the expression of the case when the seril and the son is now being the set of the --- .erutes bucces sid semesed it medw --- . vilasend exitas als that it is secure; for as long as the spirit employs violence, The About Minimum we need at animum that American more al enw years ont . if telest of earof our funidant from agel or mill on the Party and a linear wat of my him he flow man at deposit the only overpowered and cast does can rise again, but the enemy who .(2) ".bodelupaev girrs of Delloacoon al

affection from a material six and after acceptant in some of a surely to some was nesser to newed but the essentines beingpoods and they slidt strange and these proofs became at once binarie there is never at on an police's police; terplayers, and its ancient as but water with disk to the case and wat and on the affect with cases for an account incompotent and dangerous guide to the will, we are rather inclined, BOX SAME CONTRACT WAS SHEET OF BUILDING ME HE STAND BOX with Schiller, to doubt the expanity of respon, considered in 动手,我们是我们是不是,是我们会说。"他们,在我人的知识的主题的,是我对于这些人们的是是一种中的方,这样是 independence of the anothern incurs, to furnish a sufficient motive for conduct, and have unlimited confidence, dashe other war abulined for faculties of the sharpened rate gold by south head, in the possibility of the editorios of feeling to the point expenses and regularity and can panel of the support that .complete est ofference lessif completel to the guidance. THE PART OF THE PROPERTY OF THE PARTY OF THE and have no eccesion to fear for the consequences. It was the on court in compared wine up amone than to come manner on any estiled of the house's when the bed series to nothidos dropped not completely shall be several that select them, is the other than the those exquisite souls that have been purged of flores pessions of the party of th and confitting interests, whose quiet and sensitive instinct shrink from the and gaidance through those coults north attactant whose flag r relies reason is unabless discorn, and les toe cambrous to decide;

(1) Schopenhauge; squis of Wormitty, p. 50 (2) Schiller. Schriften

for whom, in short, duty has become a grateful task;

. Makeling Almanir as chart, who, by his exercise compile "Glad hearts: Without reproach or blot; The do thy work, and know it not."

form, Stimpenhauer formed, by all montrates, the per In the choice between reason and incorrupted feeling, it is always the latter that receives our favor, as it did Schiller's. the most favorable interpotation on an Authoria "Know'st thou", he warms the youth, who is about to distrust his summers him, (Ages) to mean that on cos true to duty is objectively heart and seek guidance of reason,

December, but appleasing anothers "Know'st thou what bars thy way" how dear the bargain Hou tale way, that it is mure sayily said than thoughts for where is

dost make

Then but to buy uncertain good, sure good thou dost forsake? for the most past, perhaus indeed always, fails to be real

Feel'st thou sufficient strength to brave the deadliest

in objective reality? With ar ry wish to be unbiaseed, I cannot human fray

but think that the supressions Then Heart from Reason -- Sense from Thought, shall rend but an artificially communical very forced paraphrass of the word themselves away 2"

"ought". This will become claurer if we notice that in the armo diffultion too word tehtung (respect) is enforced where communer

Ply, if thou can'st not trust thy heart to guide thee (shouldnes) is meant. Similarly, we read to East, securings signifies on thy way --

Oh: fly the charmed margin, ere the abyss engulf of the will by a lim, and the opposituations that is so determined. its prey,

this is what in Campted by "Abbituar". In what language Round many a step that seeks the light the shades of Carman, the proper term is generate. But the word Adatung, oc midnight close;

unreltable as it is, cannot without a reman have been but in place But in the glimmering twilight, see -- how safely of the word deborace. It ough perso come purpose; and talk is childhood goest" (1)

obviously ness other team to well too depivation of the imperative form, and of the accomption of daty, form theological corolly just

as the mancesation Theoremity of an action" which is such a farous and sugard amorbitate for the word "aboll", was only discuss because

(1). An einen jungen Freund als er sich der Weltweisheit widmete, Translated by Sir Bulwer lyttom.

for vices, in short, duty has become a grateful touch

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Likening himself to raust, who, by his exorcism compels Mephistoles who was in the form of a poodle to resume his true form, Schopenhauer forced, by his analysits, the real meaning out of Zent's language. "As it is only fair", he says, "always to put the most favorable interpretation on an author's words, we will suppose him. (Mant) to mean that an act true to duty is objectively necessary, but subjectively accidental. Only is it so precisely this way, that it is more easily said than thought; for where is the object of this objective necessity, the consequence of which for the most part, perhaps indeed always, fails to be realized in objective reality? With every wish to be unbiassed, I cannot but think that the expression -- necessity of an action -- is nothing . but an artificially concealed, very forced paraphrase of the word "ought". This will become clearer if we notice that in the same difinition the word Achtung (respect) is enforced where Gehorsem' (obedience) is meant. Similarly, we read in Kant, "Achtung" signifies simply the subordination of my will to a law. The direct determination of the will by a law, and the consciousness that is so determined -this is what is denoted by "Achtung". In what language? In German, the proper term is Gehorsam. But the word Achtung, so unsuitable as it is, cannot without a resson have been put in place of the word Gehorsam. It must serve some purpose; and this is obviously none other than to well the derivation of the imperative form, and of the conception of duty, form theological morals; just as the expression "necessity of an action" which is such a forced and awkard substitute for the word "shall", was only chosen because

slegmen melowose ein gd .cow .sauky os Tiennid Maiseall . Maphistoles who was in the form of a popule to resume his true form, tehoppenhauer forced, by his analysies, the real mesuing out of Mant's langua a. "As It is only fair", he says, "olways to put file ew .abrew a rendum as so meisstergratal elderover teem end gioviscoido al grab of eaut son as sans neem of (sans) , mid esoggue necessary, but subjectively accidental. Only is it so precisely al eredy not independ mens blas wilese erem of it ions, was alid the object of this objective necessity, the consequence of which for the most part, paranes indeed always, falls to be realised in objective reality? With every wish to be unbiaseed, I council · Bulnion si--nelica no to wilescon--nolesconice ent sons wains sud but an artificially concealed, very forced paraphress of the word come and all tend epides on it remails among illy sing ."Figue" diffinition too word (sobtong) (respect) is enforced where Cohorsqu' (obedience) is meant. Similarly, we read in Kant, machings algorithed simply the subordination of my will to a law! The direct determination -- besieved on at tast seems to see on bas , wal a gd lilw end to al Temponal Jedy al ."Soutdon" ad besomeb al sade al sids ce anushos brow ens suc . meetones as cres record ent . meres enceltable as it is, commot without a resson have been put in place of the sord dehorasm. It was werve some purpose; and tale is evisaragmi and to noticevireb out liev of mant rease once glassivac form, and of the conception of days, form theological coroler fort bestor a days at deles "melion on he withesen nelessing a forced and sweard appetitute for the word "shall", was only chosen because

ive must be invested and undiruly on apriori great wa "shall" is the exact language of the Decalogue. The above definition: 'Duty is the necessity of an action out of respect for the law', would therefore read in natural, undistinguished, plain language: "Duty signifies an action which ought to be done out of obedience to a law. This is the real des Pudels Kerni" (1) Kant ridiculed all empirical stimuli of the will, and began by removing everything, whether subjective or objective, on which a law determining the will's action could be empirically based. comesa reching else than its liveral validitas of "It can ot be empirically determined whether any such Categorical til read as follows: and only in abcordance wi Imperative exists anywhere --- The possibility of the Categorical precept which you can slep wish should be a goneral last ! recipied between This, thou, to the foundation of Continued. for his principles of caralattereters for his whole whilest agatom. This is made perfectly clear in homer's i, of his drilling of tractical Benson, p. 145-148. Here, remain, because not in at for he it works out this principle of rather, this rathealastics, received from that the mame of Practical recept, and that of Cotasorical Importative to the less which results from her work. Connequencly, Prociscal Herens is not a special faculty, a sort of moral inglines, but so most ninealf ongo, one and the same with accordical recommon in fact, theoretical reason itself in so for on it corns out the

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(1). Schopenhauer: Basis of Morality.p. 52.

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"shall" is the exact language of the Jeoslogue. The above definition: "Duly is the moderaty of an action out of respect for the imm", would therefore read in materia, undistinguished, plain languages "Duty signifies as action which onest to be done out of opedience to a liw." This is the real des indels Herai" [1] Kant ridiculed all equiries action of the will, and began by removing everything, whether subjective or objective, on which a law determining the will's action could be expirically cases. "It cannot be empirically determined whether any such Categorical imperative exists anymhere. "The possibility of the Categorical

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(1). Schopanhauer: Basis of Morality.p. 52.

named meaning place were a calcular when their box described as from the

imperative must be investi ated entirely on apriori grounds. has emerged by antitleto and will by excell opinion because here we are not helped by any testimony of experience when, emphose pensitive somer to him as to its reality." (1) The consequence is that he has nothing d only after mother agrel silming had left for the substance of his law but simply its form. Now this can only be the abstract conception of lawfulness. But the conception of lawfulness is built up out of what is valid for all persons equally. Therefore the substance of the law consists of ner the enlighted of pole ages monig has the conception of what is universally valid, and its contents are smile witch a to the comprise of land of course nothing else than its ... iversal validity. Hence the formula will read as follows: act only in accordance with that bak 如此在于人们的,中的自由自身的。 经现代的自身有效的。 10岁21年19年19年19年19 precept which you can also wish should be a general law for all is process of residelastica, so long resoler rational beings. This, then, is the foundation Kant constructed and "west receif on the planbutine of for his principles of moralstherefore for his whole ethical system. turneds of the les of chilactons --This is made perfectly clear in Remark I, of his Critique of Practical occupation metitation of the moment, sides Reason, p. 145-148. Here, reason, because and in so far as it works det la grade adparate dans. the descript out this principle or rather, this ratiocination, receives from Rant thom, there is no whice to arrest the name of Practical Resson, and that of Estegorical Imperative to the law which results from her work. Consequently, Practical on someta for a lar shiph should have Reason is not a special faculty, a sort of moral instinct, but as the moral stimulus, like avery motive that Kant himself says, one and the same with theoretical resson; is in unt in his oncon, ones itself fairthouseneousely. fact, theoretical reason itself in so far as it works out the categorical imperative.

The objection to which this Kantian basis of morals is exposed lies in the fact that such an origin of the moral law in us is impossible, because of its assumption that man would of his own accord hit on the idea of looking about for, and inquiring after.

⁽¹⁾ Grundlegfung, p. 44-5.

. acoust froings no viertine metalitaters on apriori grounds. because here we are not helped by any testimony of experience anidson end ed Sads at economocomoco ed? (1) Pagations est of an sing wow . mrol est piquie son wai sin le comescen end tol floi one caly he the anstract conception of layfulness. But the fie not bilev at dady to not on stime of coomingwal to selfgeages to essiance was and to enamedom ons stolerand .vilappe ancerey ero ejustico esi bum "bilav gliacrevino di Jedu lo noliquonoo edi eds comen .validiav iseravi . atl meds evic galaion commoc lo send his w combrecce of gine for peveller en beer illy always? precept well to you can also wish should be a general law for all besoprience that acceptance is the footdation Rant construction for als principles of moraletherefore for his whole exhibit arates. This is made perfectly clear in Memory I. of his Critique of Practical Resuce, p. 145-146. Mere, ressen, because and in so far as it works out this principle or rather, this ratiochastica, received from Cast avisament Lacinometes to sads one account Lacinome to eman add to the law watch recalls from ner work. Consequently, Practical Senson is not a special faculty, a sort of meral infilmet, out as ni si;uosoer ibulierondi diiw emaa edd han eno, area liesenin inak fact, theoretical reason itself in no for us it works out the ostegorical imperative.

The objection to which this Eastian bests of morals is emposed ites in the ract that anob an origin of the moral law in us is impossible, secares of its assumption that man would of his own accord hit on the idea of looking about for, and inquiring after,

a law to which his will should be subject and which should shape his actions. This procedure, however, cannot possibly occur to him of itself; at best it could only after another moral stimulus had supplied the first impaise and motive thereto; and such a stimulus would have to be positively operative, and real; and show itself to be such, as well as spontaneously incluence, indeed force its pres nce upon, the sind. But enything of this sort would run counter to Kant's assumption, which is to be regarded as itself. the origin of all woral conceptions. Consequently, as long as there is no such antecedent motive, because, exhypothesi, there exists no other moral stimulus, this process of ratiocination, so long "egoism alone", concludes Schopenhauer, "must remain as the plumb-line of human conduct, as the guiding threads of the law of motivation: --the entirely empirical and egoistic motives of the moment, alone and unchecked, must determine, in each separate case, the conduct of a man"; since of this assumption, there is no voice to arrest him, neither does any reason whatever exist, why he should be tooks. minded to inquire after and search for, a law which should limit and govern his will. The moral stimulus, like every motive that effects that will, must in all cases, make itself feltspontaneousely, and therefore, have a positive wonking , and consequently be real. its outles went of reality, and homes of messable affines. Since the structure of final from the benichless floats in the a see of the subtlicet conceptions devote of all contents, and is bused on mobility, is can therefore selther appears severally and

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⁽¹⁾ Grandlectons, p. 66-5.

⁽¹⁾ Subopenhaus: Webs of Morelly, p. 68

a law to which his will aboutd be subject and which should shape mis of record gleiseog gommer, agwarer, cannot possibly occur to him of itself; at best is could only wither spaces as pleast to evicative a doug bas josepest evitem bas esisqui serit out ballogue of liees! work has place the .evilanego glevisies es of even bigow aff coro's beebal ,comesi'mi giancemasuoga as ilow as ,nose ed presence upon, the mind. But anguaing of this mort would run dissil an hebrager of or al dollar andiquence a see to resauge erent as paol es glamespeaned .ascisquentes leves ils to migiro est is no such intecedent metive, because, expression there esists no malege" made of , and inclosing to associate process of resident to the second state of the second state o to enti-dend ed alemer came , named conciones , "encia numes conduct, as the guiding threads of the law of motivation; --enois , smemon one to sevisem sis slope bas lecinique viculane eds and anchessed, west deterning, to each separate case, the conduct of a mun't since of this assumption, there is no voice to arrest nin, nelther does by reason whatever exist, way he should be simil biscar moids only a for a series alien able and series and govern his will, the mores stievies, like every motive that effects that will, must in all osses, wars itself feltspontaneouslis. and therefore, have a positive working , and cousequently be roul. and because for men the only thing which has reality is the empirical.

or else that which is supposed to have a possibly empirical existence,
therefore it follows that the moral stimulus cannot but be empirical,
and show itself as such of its own accord; and without waiting for us
to begin our search, it must come and press itself upon as, and this
with such force that it may, at least possibly, overcome the opposing
egoistic motives in all their giant strength. "For ethics has," says
schopenhauer, "to do with actual human conduct, and not with the
apriori building of card houses -- a peformance which yields results
that no man would ever turn to in the s term stress and battle of
life, and which, in face of the storm of our passions, would be about
as serviceable as a syringe in a great fire." (1)

Want considered it a special merit of this moral law that it is founded solely on abstract, pure apriori conceptions, consequently on pure reason; whereby its validity obtains, he says, not only for men, but for all rational basis as such. All the more must we a safe pandics regret that pure abstract conceptions spriori, without real contents, and without any kind of empirical basis can never move, at any rate, men; of the "dear cherubins", we are of course incapable of speaking. The second criticism of Mant's ethical basis, is precisely what he considers to be its second merit, namely, its lack of real substance, its entire want of reality, and hence of possible efficacy. Since the structure of itself from the tegioning, floats in the a web of the subtilest conceptions devoid of all contents, and is presented. based on nothing, it can therefore neither support anything and will the clearness and necessary moves nothing. understood to the necessary of the man's supplicating to enother in

(1) Schopenhauer: Basis of Morality. p. 63

(1) E.P.Y. D. 252 (2) 10. T. 20 (20)

and mecanas for men the only thing which has reality to the empirical, or else that which is supposed to have a posetuly smiltidal existence. .Lacinique sa jud fennes suinvida lacen ent just swellet il enclosent on tot pairies suchis bus abroom two ast to done as tiessi wore bus to copin our search, it must come and press itself upon us, and tale with augh force that it may, at least possibly, prerugges the opposing egon ", and to all their giont strong that also string office that" Senopenhauer, "to do with ented hearn conduct, and not with the agriori bailding of card nouses--a peformance waich picke results that no man rould ever tyre to in the s term etrous and battle of life, and walch, in fuce of the store of car paraions, would be about as perviousle as a syclage in a creat firmit (1) or communication had considered it a special to viron telega a it berebisco fall founded solely on abstract, pure spriori conceptions, course nearly on pure descent whereof its walltiley of topics and receipt for men, but for all retional baris on much, all the more west we regret that pare abstract conceptions epriori, without real contents. eddy yns is teven neven nee siest iso rique to bulk ans merer water ment of the "dear cherubles", we are of dearen incapacie of apending. ed Jest quelloste es stand isolate a inaz lo melolito baccos our

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(1) Schopsuhauer: Suals of Morality, p. 63

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And yet Kant loaded it with a burden of enorghous weight, namely, the postulate of the freedom of will. In spite of his conviction that freedom in human action has absolutely no place; that theoretically not even its possibility is thinkable, "but we cannot perceive the possibility of the freedom of an efficient cause, especially in the world of sense; we are fortunate if only we can be sufficiently assured that there is no proof of its impossibility" (1), that if the character of a man, and all the motives which work on him were exactly known, his conduct could be calculated as certainly and as precisely as an eclispe of the moon, (2), he nevertheless makes an assumption of freedom, although only as a postulate, by his conclusion: "youcan, because you ought." If we, however, once recognize that a thing so not and cannot be, what is the use of all the postulates in the world? We may cast away its basis, for the impossibility of a thing makes its non-existence a safe conclusion.

The law of causality is known to us apriori, and does not arise from experience, since experience biself, inasmuch as it presupposes intuitive perception is only possible through the same law. All the higher qualities of the intellect, all cleverness, sagacity, pentration, acumentare directly proportioned to the exactness and fullness with which the workings of causality in all its relations are grasped; for all knowledge of the connection of things, in the widest sense of the word, is based on the comprehension of this law, and the clearness and accuracy with which it is understood is the measure of one man's superiority to another in

(1) K.P.V. p. 223 (2) ID. p. 230 (E.P.V.)

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and you want loaded it with a barden of enorphous weight, namely, action of the state of willie to someth but to assistant on that freedom is number and wolfow amount it mobest that theoretically not even its cossibilate to talakable, what we connot perceive the possibility of the freedom of an efficient cause. e pecially in the verid of sense; we are fortguate if only we can "Willies and all to tourn on at event that become virusion has a (1), that if the character of a man, and all the motives which were on him were exactly known; his conduct could be calculated as cortainly and as procisely as an esitage of the moon. (2), he a as visc amoddia .mobest to actionuss as sexes escientieven postalate, by his conclusion; "youch, because you canhi." If we, nowever, ande redognine that a thing as nothed cannot be, what the use of all the postulates to the world? We may past analy to a thing the topostibility of a thing makes its non-grighence a safe conclusion.

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(1) E.T.V. p. 288 (8) ID. p. 280 (Control

understanding, shrewdness, cunning. On the other hand, the epithet reasonable has at all times been applied to the man who does not allow himself to be guided by intuitive impressions only, but by thoughts and conceptions, and who therefore always sets to work logically after due reflection and forethought. Conduct of this sort is everywhere known as reasonable. Not that this by any means implies uprightness and love for one's fellows, or the urge to beauty. On the contrary, it is possible to set in the most reasonable way, that is, according to conclusions scientifically deduced, and weighed with the finest exactitude; and yet to follow the most daiquitous maxims. Reason has never, before Kant, been equated with virtue or the reasonable with the virtuous. The one depends of the kind of motivation, with the other depending of the difference im funamental principles. Reasonable and vicious may well go to ether; indeed, great, far-reaching crimes are only possible from their union. Similarly, unreasonable and noble-minded are often found associated, especially in acts of heroism. selfuene sugginates which is unitable not undere the letter

be carried out in accordance with abstract maxims; for in many cases, the exceedingly nice distinctions in the nature of the circumstances necessitate a choice of the right proceeding directly from the character. The application of mere abstract maxims sometimes gives false results because the maxims only half apply, and sometimes, cannot be carried out because they are foreign to the individual character as well as to his humane character. "Since then Kant makes it a condition of the moral abstract maxims, without any inclination or momentary emotion, we cannot entirely absolve him from the represson of encousing moral pedantry." (1)

(1) 3chopenhauer: The world as will and Idea, 1 , p. 79 x worth of an action that it shall proceed from pure, rational

understanding, abrordness, cupaiss. On the cener hand, the Epithet wolls don sook adw nam acc of college need semif lis to see sidenceset. blussif to be guided by intuitive impressions only, but by thoughts and donce phiens, and was therefore always sate to work logically erter due reflection and forethought, Conduct of this sort is everywhere asentoning suitomi sesses que qu'aint indi ion .eldenceseu es ewons and love for one's relieve, or the urge to beauty. On the contrary, it is possible to set in the most reasonable way, that is, according Jeonii edi asiw bodylew bas , boobbeb vilaciilancias enclesionco os negeon . smiram spot spind teem end wollow of the separations has never, before Mant, been aganed with virtue or the reasonable with the wire wire and decended on motivation, with the other demonstrate on the difference in runamental principles. galdoner-ust , feers , beebul ; tente of liew ven enclaiv bas eldanesses origns are only possible from their union. Similarly, oursesons de to ston ut vilatoogee bedalaces basel cette one bedala-elden bus hereless.

Furthermore the purpose to out rightly and nobly cannot always be corried out in accordance with assertant for in many deans. the enceedingly also distinctions in the nature of the ofremationes ent necessitate a choice of the night proceeding directly from the character. The application of mere abstract maxima agnaturace gives tales rounte med and the contract of send offeren exist Inubiwiest end of regions ous upda spassed too beires ed tonnes casrocter sa well as to his account chorse ther walnes then uses was trodity , amixed tocoted large and to solutions a il sexam inclination or mementary emetion, we dennet entirely absolve him from the reprosen of encouging moral pedantry. * (1)

Therefore, the significances of Schiller's epigram. Thus Rousseau said in his Baile: "Mes sentiments naturels parlaient pour l'interet commun, ma raison repportait tout a mot on a beau vouloir etablet la vertu per la raison soule, quelle solide base peut on lui donner?" And Aristotle: "virtues have their seat in parte irrationali and not in parte rationali." The maxims which the prodent and consistent . thoughtful and farseeing Machievellian prince, is to follow, are not victous because irrational. The da at its legales orthologo We may trace the origins of this hypothesis of practical reason in so-called "rational psychology", according to which man is composed of two entirely heterogeneous substances the material body and the immaterial soul. Plato was first to formulate this dogma, and he endeavored to prove it as an objective truth. But it was Deventes who by working it out with exactness, perfectly developed and completed it. Spinosa demonstrates its fallacy, where he says in his States. 11.7. "the thinking su stance, and substance in extension are one and the selfanme substance, which is contained now under the latter attribute (that is, extension), now under the former (that is, the attribute of thinking), tous demying percetos' twofold dualism. It was further refuted by Locke as he combated the theory of innate Idean and teacht that it is not impossible that matter should think. Kent's doctrine of the autonomy for the will, arose from the attribution by Bational Payenelogy, of perception and volution, that is of working in concert to close union with the various organs of the body, the lower will, to lower faculty of the soul; and of independent, pure activity, in concepts belonging explusively to itself, the

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the bighter will, to a higher faculty of the soul. But this whole theory, is to be found as ar back as Aristotle who, in De Anina.

1.7. gave it a sufficiently clear statement, (402s,7,8.9.; 402b-9.10.11.

12; 403a-3.4.5. etc.etc.), while plate, in the Phaedo, had already paved the way, with no uncertain hints. (65.66.94d). Mant was no doubt under the influence of this old-time doctrine.

From that we have examined the basis of the ethics of reason.

They are toth closely connected together, and the demand is really strange, on someone who is seeking an answer to his pertubing question what ought 1 to doy, of his having first and foremost to search for an one fit to regulate the conduct not only of the whole human race, but of the dear Cherabias as well. However, it is enough here to bear in mind that so far, we have not reached the moral law itself, but only an indication where it is to be looked for. The money, so to speak, is not yet paid down, out we hold a safe draft for it.

In the Grandles/ung, Eant has given us five formulae, which

together, constitute the categorical imperative of practical reason;

Formula 1: "Act only on that maxim through which you can at the same time will that it should become a universal law."

Formula II: "Act as if the maxim of your action were to become through your will a universal law of nature."

Formula III: "So act as to use humanity, both in your own person and in the person of every other, always at the same time as an end, never simply as a means."

Formula IV: "30 act that yourwill can regard itself at the same time

as making universal law through its maxim."
(a) - Critique of Practical Reasons p. 141

(3) - Coundlegung 6. 46

How that we have exacted the nests of the etnics of reason, we shall turn to thes waten rents on it, its leading principle. Tiles at bases on has together, and the death fire our tens adiposo saidurase sia or torena as gainese of air excemes no espacite not deress of trongsof but sails maked ald to . tob of I show sade one lik to regulate the conduct not only of the capit human rare, out of the dear Cherupian se well. However, it is exough here to bear in what had lare me have not respect the moral has theelf, but only an indication where it is to be lowed for . The money, so to apage, is not yet said down , out we held a wore draft for it. doing reministrate the given us five formulas, which topesta isolitate to oridategal implication of ornitation . rentaged Fermis Is that only on that earin through which you can at the same W.wal Leernvlon a amount bloods 41 deat 1114 enti formula ili stat sa il too maria of your action were to become through your will a universal law or nature. Periodia illa "de ace as to use humanity, both in your own person and in the person of every piner, alvers as the same time as an end,

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a making dalvered les directed tes police es

Formula V: "30 act as if you were always through your maxims a law-making making member in a universal kingdom of ends."

The difference between formulae I and IV is so negligible that it can be safely ignored. Formulae II, III, and V, are subordinate to I and are merely intended to help us in its application and, according to Paton, to "bring the general and supreme principle of morality, formula I, nearer to intuition and so to feeling. (1) In the Critique of Practical Reason, it is formula IV that takes the pride of place. (2).

O helo des des nes descretor Then Hant speaks of "the Categorical Imperative" and asserts The categorical incornition that there is only one, he has in mind the principle of all particular the armoundable to be seed the categorical imperatives: just as the hypothetical imperative, "If ton a honerquine was you will any end, you ought to will the means", is the principle of all hypothetical imperatives. Particular hypothetical imperatives so say our bill, there are applications of the hypothe-imperative; and particular categorical Modern and Dose imperatives, like, "thou shalt not kill, " are applications of the ent which I can wish you categorical imperative. In Kent's language, they are abgeleitet. , to fitself the real worst or that is, derived from it as from their principle. He holds that to conceive a categorical imperative is to know what it enjoins, but that to conceive a hypothetical imporative is not to know what is nitter puder cinqueston. I require for heather oritorion enjoined. (3)

To conceive the principle of all hypothetical imperatives—
if you will any end, you ought to will the means'--is to know what
it enjoins. It is an analytic practical proposition. What we do
not know is the particular hypothetical imperatives in which it is
applied.

(1). The Categorical Tuperative, p. 130 (2). Critique of Practical Reason, p. 141 (1)(3). Cyundlegung, p. 46 -wal a suizan mos ngaerns evants area por it on ton on ty storms

The difference between formulae I and IV is an negligible that it can be negligible that it can be negligible that a negligible in the III, and average and an application and, according to patch, to "build the general and supreme principle of morality, formula I, mearer to inteltion and no to feeling. (1) In the Oritine of Procioni Reason, it is formula IV that teles the pride of place. (2)

that there is only one, he and is wind the principle of mid particular categories, there is only one, he and is wind the principle of mid particular categories, teperatives, that as the hypothetical importative, will be meaned, is the principle of all hypothetical importatives. Particular hypothetical importatives are applications of the hypothetic and particular categories, incompanies at it, made applicatives, like, winds ahait not kill, made applications of the test and particular categories, that is, darived importative is account that is, darived incomit as the conceive a categories is a from their principle. We held that to conceive a categories importative is so know what it anyolas, but that to conceive a hypothetical importative is so know what is enjound. (3)

To conceive the principle of all hypothetical importatives --if you will any end, you doght to will the measure---is to know what
it enjoins. It is an washyle practical proposition, what we do
not know is the particular hypothetical imperatives in walso it is

(1). Ele Categorieal Tuperative, p. 130 (2). Critigne of Practical Reason, p. 141 (2). Cyundledyng, p. 46 To know these, we require to know something else--namely, what end we seek and what are the means to it. If we have this knowledge, we know all that is necessary to establish a particular hypothetical imperative.

conceive this is to know what it enjoins, but it is not to know the particular categorical imperatives in which it is applied. The difference between the two lies in this, -- that in the case of the categorical imperative, knowledge of the end we seek and of the means to this end does not determine how the imperative is to be applied. The categorical imperative, asserts mant, can and must, unlike the hypothetical, be applied independently of our particular desire for a particular end.

who is going to pay our bill, the only cashier who accepts our draft, is a very unexpected one indeed; EGOISM is his name. For it is said that the precept which I can wish were the guide of all men's conduct, is fitself the real moral principle. That which I CAN TISH is the hinge on which the given direction turns. Sut what can I truly wish, and what not? Clearly in order to determine what I can wish in the matter under discussion, I require yet another criterion; for without such I could never find the key to the instruction which comes to me like a sealed order. There, then, is this criterion to be discovered? Certainly nowhere else but in my egoism, which is the nearest, everready, original and living standard of all violation.

itself; for eases one occur, in which a non areas the love sad

(1) Now wil thought out, how ownelletti-

(2) Grandleskung p. 26

13d alugat like to ac a-benging!

3) Grandlagfung o. 40

To know theme, we require to unes something elegant work of we seek and whok are the monns to it, se have this knowledge, we Lacitonicum reincitres a salidates of grassaces al sent ile work imperative.

As regards the principle of all entegorical imperatives, to edd wound of for at 51 fod . Enfotae 31 same wone of at ains evicones particular categorical imperations in which it is applied. The end to seep out at said -- . wind at poll out said moonded comercials eds to has sees on has eds to embelwood geststaged isolveness means to tale one does not determine how the importative is to be applied. The categorical imperative, caucat sant, ca and much, company walke the hypothesidel, be applied independently of our particular the relociting a not extend

To marker how much many cap in this regard, the contine who is going to puy our sill, the suly eashier who seeks our draits, is a very anexpected one indeed, spoids is his name. For it is used that the process which I can wish were the guide of all ments conduct, is fitself the real moral principle. That which I CAR FIGH is the ninge on which the given direction turns. Set what one I train wish, and what note disaring is order to determine what i dem wish in the matter ander diseaseion, I require yet another oritorion; delaw acidewateal out of yes end buil weven blues I down twenty well comes to me like a sealed order, chere, than, is this criterion to ... be discoveredly cortainly nowhere else but in my emplem, which is the nearest, everyoney, original and living standard of all violeton,

Kantian stnics, rests, as a matter of fact, on the tacit asusption that I can only wish for that which is most to my advantage. Now because, in framing a precept to be generally followed, I cannot regard muself as always active, but must contemplate myself as passive part, eventually and at times; therefore from this point of view, my egoism decides for justice and lovingkindness; not from any wish Who only astive fames of war to practice these virtues, but because it desires to experience them. "We are reminded of the miser, who, scorns Schopenhauer, eafter mrate. "to be able to wigh," in Engl's formula to to be anderestoned. listening to a sermon on beneficence, exclaims: Das lt is "Vie grundlich ausgeführt, wie schöu!--

principle to most clearly stated.

and which, at any rate is "older" than the moral principle. The

direction for finding the real woral law, which is contained in the

each tairty we mondy wrop every one wights to be helped. Egoism is found in the Kantian Cext itself, at a decent It abserves a man ware to give atterages to his role distance, so as to prevent the fact at once leaping to light, that here, after all, in spite of this grand apriori edifice, Egoism appistones. Thee told role of solfishmens cos is sitting on the judge's seat, scales in hand. Thus, we read; "That I could not wish for a general law to establish lying, because people would no longer believe me, or else pay me back in the same It is utterly solvies, and only adelse of being Antoncoin." (2) "The universality of a law to the effect that every one could promise what he likes, without any intention of aceping his word, would make the promise itself, together with the object in view, whatsoever that might be, impossible; for no one would believe it." (3) In connection with the maxim of hard-heartedness, we read the mill dan morey he in measureties the following: "A will, which should determine this, would contradict itself; for cases can occur, in which a man needs the love and (A):- Equipolleguist:

131: - Oremollepudo: p. 6 (1) Now wil thought out, how excellent! --

(2) Grandlegtung p. 24

1'd almost like to go a-begging!

this roof maters of his othical

Past mocht ich betteln gehn." (1)

(3) Grundledrung p. 49 Guoted to The example will be a mor: 1199-18 168

18. Prilique by Practical Research 141

the Congression Sugarature, p. 180

and which, at any rate is "picer" than the moral principle. The direction for rinding the real earst les, suich is contained in the Cantilan states of reats, as a matter of fact, on the thait samption that I wan only wish for that which is sost to my advantage. How because, in traing a precept to be generally followed, I cannot retard suseit as always active, but west contemplate myself as passive part, eventually and at times; therefore from this point of view, by explan decides for justice and lovingkindness; not from any wish to areation to the observance it desires to experience them.

"To ere tentuced of the sisse, who," nevers schopeshesse, "efter its ere reminded of the sisse, who," nevers schopeshesse, "efter its ere reminded of the sisse, who," nevers schopeshesser, "efter

"His eranditon suscerdars, wie schilat-

Yest moone lossed not seem seek

bgoism is found in one mantian Bare itself, at a decent distance, so as to prevent the fact and leaping to light, that here, arter all, in spite of this grand apriori edifica, moismals sitting on the judge's coat, scales in hand. Thus, we made "thus i could not wish for a governi ine to establish lying, because people would no imper believe me, or also pay no back in the same coin." (2) "the universality of a law to the effect that every one could promise what he likes, without say intention of ceping his word, would make the precise itself, regether with the object in the following: "that might be, impossible; for no one would believe it." (3) In consection with the maxim of hard-neartedness, we read the following: "A will, which should determine this, read contradict itself; for cases can occur, in which a mea needs the love and

(1) New wil thought out, how excellent;--

sympathy of others and in which he, by virtue of such a natural law. evolved from his own will, would deprive himself of all hope of the help, which he desires." (1) Similarly. "if every one were to regard others' distress with total indifference, and gou were to belong to such an order of things; would you be here with the concurrence of your will Kant, further, says: "these lines of Verri's (on the nature of pleasure and pain) I confirm with absolute certainty: "The only sotive force of man is pain which also precedes every pleasure." (2) These passages sufficiently show in what sense the phrase, "to be able to wish," in Kant's formula is to be understood. But it is in the Metaphysische Anfangsgrunde der Tugendlehre, that this real nature of his ethical principle is most clearly stated. In paragraph thirty we read: "For every one wishes to be helped. It however a man were to give utterance to his rule of unwillingness to help others, all people WOULD BE JUSTIFIED in refusing him assistance. Thus this rule of selfishness contradicts itself." Here, then, it is declared, as explicity as anything can be, that moral obligation rests solely and entirely on presupposed RECIPROCITY . Consequently, it is utterly selfish, and only admits of being enterpreted by egoism, which, under the condition of reciprocity, knows how to make a compromise cleverly enough. "The principle of always acting in accordance with that precept which you can also wish were universally established as law -- this is the only condition under which a man's will can never be in antagonism with itself". 310 set of the willy a Charg, the indirect. Homeror, Fant same "End,

(1):- Coundlegung: p. 50 (3):- Opendlegung: p. 67

(1) Whaterproduction of 67(2) Quoted in Nietzsche's Willto Power: IIpp.# 168

(2) Grandlesfang p. 24

(2) Grandledteng 2. 49

sympathy of others and in which he, by virtue of such a natural law, eds to eged its to lisemid evinged bloow , like awo sid more bevieve help, which he desires." (1) "thilbril", "if every one were to regard of anoled of ever mon hom encenteralbal lagor with thereto such an order of chiage; would you be here with the concurrence of your will mast, for ther, says; "those lines of verrits ton the and the property and paint I continue atthe and ordered to explanate The only motive force of man to pain which also preceded every eds ormer tody at wode giscoloffive consecut ored? (2) ". erues in observed no of of al sierro's stank al ", naiv of alon ed of" , sunsago des it is is the determination of the constitute of the constitute, that abetate giracle teom et aiglouirq isointe ain te oragem Laer eint in paragraph thirty we madd: "For every one wishes to be helped. assumulliwas to else eld of socaredss ovin of onew sam a vevewed fi min mainuter of GMINITEUS HE CAUCH elegan lie . a wonte que of assistance, Thus tale rale of selfishmess controllets itself." Hore, then, it is declared, as explicity as anything can be, that a willightion rests delely and entirely on presupposed Bullingtide investigation Community, it is utterly melitan, and enly admits of all guidesposace preted by egolem, which, acher the condition of resiprocity, knows agawis to siglocity off" .dapose givevels esimotomos a siem of west erew deiw cale nee soy delay topoorg fami dily concheces al guitos doing report solutions due sez al state-sez as peutifeites distration and will can never be in antagogalam with itself", 540

> (3):- Grundlegung: p. 50 (3):- Erfandlegung: p. 67

It is then apparent that the meaning of "antagonism" is that if a man should auction the precept of injustice, he would subsequently, in the event of his playing a passive part, recall it, and so his would contradict himself.

Who have the power, and they should keep.

Doesn't Kant resemble, in his self-mystification and search for the Categorical Imperative, the gentleman who at a ball has been flirting meking the whole evening with a masked beauty, in hopes of a conquest; till at last, throwing off her disglise, she reveals herself--as his wife?

Now to come to formula III: An END is the direct motive of an act of the will; a MEANS, the indirect. However, Kant says: "Man, indeed every rational being, exists as an end in himself." But "to

in itself?

(1) Characteristics of (2) Quoted in Metascho's willto Fores: 1192.8 168

s 21 sads al emalmogasase lo galanem ens sads savangas seds al \$1 man should eaction the precept of injustice, he would sabsequently, And on hea at liaser jurgely evision a palyale sid to snove ent at . Plesmid colbertnes blues

se Jon most at nesser to soldie out to talglouing galasel out mal teined, a cotemportoni, bet a hypethesical important a because it tol bedelidates od of wal edd find ucitibnos ont desogqueetq witions tol wal a so cals liens -- inareviso of exem I as nouncent -- ob I denv what is done to mer and because I, under this condition, as the eventeship -- mon-active party, damnot possibly wish for injustice. painsague to of salieurs ,bas ,calvorg blat too exists I ti tes sensit, think of aresif as always solive, and never passive; then ta choosing the precept which is to be naiversally valid, if tuese exists no other basis for wehics than re-son, I can perfectly roll. perfocily religions to be ten distribution viscosist control injustice should be the general rule, and consequently order the world, . exas bloods yeds jams saig elonie eds acqu

who have the power, and they should keep,

13: - Brownell -: 12

to the second to depute above him inches the telephone Dosan't Mant resemble, in his self-systification and search for the dategorient imperative, the gentleman who at a balt has been filtritan the whole evening with a masked beauty, in hopes of a conquest; till reliw aid an-liested siesver ads , saitgeib tod the galverns , jest to ns to evises sectio eds at CEN na illi siperior es enco os well set of the will; a make, the indirect. However, wast a sun, ore see ". lieseld of hoe os so stains , anied leacther were Seebat

exist as an end in oneself" is an unthinkable expression, another contradicto in adjecte. For to be an end means to be an object of violation. Every end, that is, as we have just stated, can only exist in relation to a will whose direct motive it is. Only thus can the idea, "end" have any sense, which is lost as soon as such connection is proken. But this relation, which is essential to the toing. necessarily excludes every "in itself". "End in oneself" is in the same case as the "absolute ought"; the same thought -- the theological lies at the root of each as its condition. For is the "absolute worth" or "human dignity", which is supposed to be attached to this alleged, though unthinkable, end-in-itself, at all better circumstanced. For every worth, is a valuation by comparison, and its bearing is necessarily twofold. First, it is relative since itexists for some one man, and accordly, it is comparative, as being compared with something else, and estimated accordingly. 3 vered from these too conditions, the conception "worth" loses all sense and meaning.

The formula itself , "so act as to use humanity, both in your own person and in the person of every other, always at the same time as an end, never simply as a means," is a roundabout way of saying: "Do not consider yourself alone, but others also", which in turn is a paraphrase for: "Do not to another what you are unwilling should be done to yourself", and this contains nothing but the premises to the conclusion. Jesus Christ, in his unpoliticality and resignation. presented to the mester Rabbi, the underground agitator, St. Paul.

ight of the agirit of the ancestor adea, six of (Morth or East in itself; and so on. At bottom, the end

weddens underengue olderalains as of wilesess at has as as teles contradicto in adjects. For to be an end means to be an object of visition. Every end, that is, as we have just stated, ean only exist in relation to a will whose direct motive it is. only thus can the idos, vanda have any sense, walch is lost as meen connection . maios ous os isiscense ai molde moissies aids sen . neword al eds at ell'itesene at bose . "itesti al" grade cobricce gilaccesses alsologicads and --- digueds come out a "ingeo cautosta" eds as asso come lies at the root of each se the conditions. How is the valuatio worther benedia sins of beneath ed of besonges at doing . "William annua" to though anthloxable, end-i-stanif, at all better circumstances. For every morth, is a valuation by comparison, and its bearing is necessarily teofold. First, it is relative singe itemicts for some ons men, and econdly, it is comparative, as being compared with something seeds inco out beens mort borev. E wylantbroom besending bas .cole the conception worth loses all sense and meaning.

The formula itself, "so are so to use numerity, both in your our person and in the person of every other, slweys at the same time as a sea person of every other, slweys at the same time as an each, never simply as a memos," is a roundabout toy of sayings "no not consider pourself slone, but others also", which in turn is a permontage fort "Do not to another want you are unwilling should a permontage to be done to yourself", and this contains nothing but the premises to to conclusion, Jose Contains, in his uncollisically and resignation, presented to the measure that the underground agitator, it, rank presented to the measure that the underground agitator, it, rank

Dis exactly like souping 'friend in oneself', enemy in oneself's "Mork or local in tack; and so on. It hottom, the 'end in tack?"

who organised therewith a world-wide political conflagration against the Imperium Romanum, as we shall see later.

It remains for us to say something about the postulates of pure practical reason. These postulates are not meant as theorical dogmas. but presuppositions which are practically necessary. They neither enlarge our speculative anowledge, nor give any objective reality to the ideas of speculative reason in general; nor yet, do they justify it in the use of any conception. They are meant to give validity. yes, wordly validity to these ideas of the practical reason, which which we have found, to be floating in pure air. These postulates are immortality, freedom (as the causality of being who belongs to the intelligible world), and the existence of God. The first rests upon the practically necessary condition, that since the moral law exists, existence should continue long enough to permit its complete realization. The second arises from the necessary presupposition of man's independence of the world of sense (never mind whether such a thing is possible), and his capability of determining his will in conformity with the law or an intelligible world, that is, the law of freedom. The third depends upon the necissity of presupposing a supreme, self-existent good, that is, the existence of god, as the condition under which the nighest good may be realized in such an intelligible world. These postulates remind me of an Arabian old vives' prescription which runs something like this: Take a bowl that has no bottom; now if you will mix in it ten ounces & air. eight of the spirit of our ancestor Adam, six of the breadth of Eve, four of the shadow of the sun and two of the smoke of abel's

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o'ng to seathful for any cometance about the containing of pure propriest teason. These details are det as theorical tograms, rentien you? . The sector liberitating one notice and iteographing for enlarge our speciative may leader, nor give buy objective resitty to the ideas of a couldsive reason is central; nor yes, to they justify ANTIBILEY SWIN OF THE ME WE WE ARE AS TO SEE OUT OF THE yes, wordly validity to these ties or the practical reason, word which we have found, to be floating in pure of . Those postaletes or sympled one puld to valianues end us! subsert . valiantemi ena the intelligible world; and the emistence of code and this recom upon the practically percently condition, that since the north low estates, asistence another observation of the constant and state solidacensor the seeseen out most genius bauess out .nolisation of man's independence of the world of sense (never wastest a man to ni lile sid minimated to git loaged ele bas (bidlesog el males a coloratty with the last lastillessis was and the site with torong paireconsent to threaten and acque someon built ent vacabeers to and so boo to constains out al fort book sectoine of god, so the no coue at heatteen on see book resided and notice rebon contillance ble anidars as to em balast sothlates esser . biros eldigiliesal wives presert print which whose some doing the this; Teno a bowl aris to accome nes 31 pl wim film set 21 con smossed on and suns eight of the spirit of our uncester alam, alk of the breakth of eve, four of the sandow of the and and two of the sand of Abel's

sacrifice; and if you drink it without swallowing, and sleep
without lying, and wake without sleeping, then you will be cured,
with the help of Godi

a corresp belog, and the postuluting him, analguing to him a accountry However, Kant argues that our reverence for the moral law, iek, is superson to bive general to win idea. necessarily compels us to seek for the realization of the highest Fut, the quanties is still agend, by what, if any, hea, this good and that hence, the reality of the highest good must be practical recent enlarged our enquiences. Practical recent escapt presupposed. Thus, by means of the postulates of practical reason. without a theoretical micriedge of the tresulates, mor of ourselves. we are brought to forther conceptions, themselves problems, which the that it reason is to enter the conception of speculative no doubt set up as problems to be solved, but which it the canons to the practical commencion of the highest good, (the was itself unable to solve. The first conceptionis that of immortality. bowl which is the supposed object of our will, paver and if we there This conception involved speculative reason in paralogisms; for have always to set out of westers for the Low sever for may object it could find no trace of the permanence required for the conversion changerier), and to mote them eaterly operary through sure vectors of the psychological conceptions of an ultimate subject into the (min them well and dring them without mealtowing). This union is consciousness of a substance; and practical reason, here supplies effected only through the median of the moral low morely in relation what is required by the postulate of a duration adequate enough for to that would it opposeds with a view to the distout a min. For the complete realization of the moral law in the highest good. A harmonic to all remains luvents and purposes, intelligible fraction & Another effect (mind you, effect! not ground) of this postulate, twilled black is that it leads us to the cosmological idea of an ontelligible Tont organs that though the postulates of freedom, boson cally world and the consciousness of our existence in that world; in and god, are not minulated, that are at least topolity the s other words, it entrests us to believe in another world; intelligible which her his impossible. They are necessary do because found only in our imagination. This idea involved possibility of thes onion the moral law commands us to make our objects speculative reason in an autinomy, for the solution of which it had to fall back upon a problematic conception, the objective reality of which it could not prove. Practical reason, by means of the postulate of freedom, comes to the rescue and validates that idea. relegal responsed not salarge our thetorical knowled-Lastly, practical reason brings us to the conception of a supreme Tohere of regen itself is in this sense enterged, that by no

sacriffes; and if you drink it without swallowing, and sleep without lying, and waxe without sleeping, then you will be cared, with the help of Godt

42

well lerom out tol congrevet toe tent secret than . Teveroff nedogantly compals us to seek for the realisation of the nighest good and that hence, the resitty of the highest good and book presupposed. Thus, by means of the postulates of praction! company on the seededte actioned, thousand or Jugacet or se si doing jud . bevies od of ameldang an qu see seuch on evisationes was itself anobie to solve. The first conceptionis that of eigenstality. Tot remaincianse at nesser evidalpoogs Bevieval deligeenes sidt noterevece est tot berlaper engeneered est to souts on bail bluce di end ofal foeldue edamific as to antifecones leadgelodouse odd to consciousses of a sabstance; and proofical respect, hore supplies not descene esampehe nelfareb a to esaleseog ent ye beringer al Sado . hoon taxonid edt al wal lares edt to notientier etalomos edt . possisteog ains to (basory for ifoethe .cov Bain) soethe tensons ofdigitiosed as to west isoigniouses out of an eback of their ai of third and allegueteixe upo to assence tone one has blow other words, it catrosts us to believe is another worlds intelligible because found only in our insgination. This ides lawingd st doing to notitude eds tol . proditte on at comes evitalenegs and to fail been upon a problematic conception, the objective reality of to ensem to .needer incident .every ton binco it doing to postulate of fre dom, comes to the resease and validates the idea, lastly, practical reason brings as to the conception of a supreme transcendentally; that is, it could not show it to be more than a transcendentally; that is, it could not show it to be more than a transcendental ideal. Practical reson, on the other hand, by needing a supreme being, and in postulating him, assigning to him a necessary job, is supposed to give meaning to this idea.

practical reason enlarged our knowleager. Practical reason cannot give us a theoretical knowleager of its postulates, nor of ourselves. All that it can do is to unite the conception of these postulates (the ounces) in the practical conception of the highest good, (the bowl) which is the supposed object of our will, (never mind if we there have always to act out of achtung for the law, never for any object, whatsoever), and to unite them entirely apriori through pure reason (mix them well and drink them without swellowing). This union is effected only through the medium of the moral law morely in relation to that which it commands with a view to the highest good. For our remains intents and purposes, intelligible freedom is funin-

and God, are not anowheave, they are at least thoughts the objects of which are not impossible. They are necessary conditions of the possibility of that which the moral law commands us to make our object.

We can make no synthetic judgements in regard to them, nor can we determine theoretically now they are to be applied, and hence we cannot be said to have any knowledge of them. But while the ideas of practical reason do not enlarge our thetorical knowledge, the sphere of reason itself is in this sense enlarged, that by means

being. This conception, specializer reason was able to think only a mend erom ed os al wede for bloco si .el sans ;gliesnebnecenara transcondenal ideal, practical reson, on the other hand, by seeding a supreme being, and in postulating him, essigning to him a necessary tob, is supposed to give meaning to this idea,

Date the question is still asked, by what, if a g, her this precioni resect enlarge our knowledgy Practical respon cannot give as a theoretical angulades of its postulates, not of ourselfes. ansalusang eachs to actiquonoo sai estan of al ob ano al sant ila end) ,book seemals out to neligeneen isplicate out al (aponuo sai) bowl) which is the supposed object of our will, (never mind if we there have sireys to set out of antican for the law, never for the objection and whotesors; and to unite them estirely apriors tarough pure reseas al notae side . (anivollars snootiv ment maith has flow ment win) effected only through the sedium of the moral low morely in relation to that waich it commands with a view to the highest good. For armanuan box a constitution of the Louise and to be added the section of the -minu al mesera eldigiliesal , secogna con esuesal artees lie os CHIEF THE SELECT CONTROL OF THE PROPERTY OF TH

Reat orgues that though the postulates of freeton, benertality CHICALLY CARE OF THE PARTY OF T and god, ore not anomied, they are as least thoughts the objection which are not impossible. They are necessary conditions of the possibility of thes words the moral law commands as to make our object. We can make no synthetic judgements in regard to them, nor can we determine theoretically now they are to be applied, and hence we cannot be said to have any knowledge of them. But while the ideas of practical reason do not enlarge our thetorical knowledge, the sphere of reason itself is in this sense enlarged, that by means

irrotionality, at muce, and or entranced at their carrain actions of practical postulates, we learn that there are objects corresponding to those ideas. separate camer mortals, moverer, may be indignated

However, the climax of practical reason comes when in its last attempt and as a last styaw, it demands faith and confesses its need therefor. The shift from pure reason, to practical human action, yet postulates another huge assumption, Faith, in its whole process. For the influence upon the agent of the moral law, that is, the disposition which it produced in him to promote the highest good that can be proctically realized by us, presupposes at the very least, that the highest good is possible. If it were not possible we should be trying to realize practically what could not be realized, and to give effect to an idea that was empty and without any object. Thus, the principle which determines a moral judgement is no doubt subjective in relation to us: but, inasmuch as it is also the means by which an object that is practically necessary may be promoted, it is also the foundation of all beliefs which possess moral certitude. That principle takes the form of a faith of pure practical reason. In other words, what is found by a whole elaborate set of assumptions, to be practically necessary, may and should demand a belief from us in its vaidity -- and here Kantian ethics is as clear as ever as to its coincidence with theologica morals. He may in the have wanted it.

Considering the Kantian ethics of reason perspectively, as a whole, some may feel impressed and taken away by the "Achtung" emotions stirring within them, and in their excitement get a peep into the Kantian supersensible world of pure and perfect rational beings and perhaps be terrified at their "animality", their

and alstory, East was a populater; he be loved farmorally double

(1) - Britique of Pine Reason, II, 257

of practical postelates, we learn that there are objects corresponding to those ideas, and the corresponding

Tami ed t of none senso apases fevispano to meetlo end . Taverok attempt and as a last strong it desands faith and confessos its need therefor, The saift from pure remode, to practical number aption, yet postulates enother huge assumption, Paith, in its whole process. For the influence upon the agent of the moral law, that is, the disposition which it produced in his to promote the highest good that can be precionally realized by us, presupposes at the very least, that the nighest good is possible. If it were not possible we should be trying to realize proctically wast could not be resilized. . Justic on thought and time saw Jane sabt no of Josile evin of hear sdook on al incompact favor a regimental doing elglocing only and? tonem out colouist to companded, the colour of relative in a vitoeldes of . belosory od the transpose disolipard el ded losted as dolor to is also the foundation of all beliefs which presess morel certifieds. That principle taxes the form of a faith of pure practical resear. , and some and to see exemptate elect a go baret at some , eston mento al to more telled a behopb bloods bas yes, reseason glicalis and of in its vaidity-and nore punties entire in as clour as ever a to its colucted with theological morely. It were no so compared the coluction

Considering the deptine and taken away by the "Achtung" as a whole, seno may feel impressed and taken away by the "Achtung" emotions eliring within them, and in their emotions for a peoplate the fine faction of pure and parties retional into the Kantisu supersequible world of pure and parties retional

irrationality, at once, and be entranced at their certain citisenship in that kingdom and their intelligible entry therein, some day beyond, at another. Other mortals, however, may be indignated at these unhealthy excesses of the imagination. One may ask apropos of this, was it not rather strange to demand that an instrument should critise its own value and effectiveness, a little ridiculous that this malignant servant, namely reason, should set itself master over and against its master, namely life and Being, and prescribe imperatives irrespective of, if not directly opposed to the welfare of Life and Being? The right answer is, however, that most philosophers including Kant himself were building under the seductive influence of morality -- that they arrived at certainty and truth only in appearance; but that in reality, their attention was directed towards "majestic moral edifices", to use Fant's own innocest mode of expression, who deems it his "less brilliant, but not underserving" task a d work "to level the ground and prepare a solid foundation for the creation of those majestic moral edifices; (1) and with Robespierre, de fonder sur la terre l'empire de la sagesse, de la justice, et de la vertu! In order to make room for this moral imperium, Kant found himself compelled to add to it, with a priestly forsight, as independent world, a logical "beyond" -- that was why he required his critique of pure reason. He would not have wanted it, if the had not deemed one thing to be more important than all others: to render this moral diagdom invalnerable by , -- or even, invisible to, reason, -- for he felt too strongly the vulnerability of a moral order of things in the face of reason. For, when confronted with nature and history, when confronted with the ingrained immerality of nature and history, Kant was a pessinist: he believed in morality despite (1) - Critique of Pure Reason, II, 257

trestonailty, at once, and be entranced at their corners of thesesees anevent withe eldigiliers; their the solution that all gine day seyond, at another. Other mortals, hewever, may be indignated se these wanesithy extenses of the inspination, one any make apropos the tast and take at the total to demand the transfer to andicolor sittle and effectiveness, a little ridicalors totan tiest! see blucks .acampt tienes . nearlies eldt ford over and against its meater, necess life and seing, and prescribe imperatives irrespective of, if not directly opposed to the weiters of Life and Boingy the right answer is, however, that work pallosophers consoling evisorbes out rechn holdelts even liberta from intested of good sure box graining to bevire year test on y la appearance; but that in reality, their attention was directed towards te show taspeaul rwo a'sub can of . "espilits Isrom pites inte "Bully sevenue for the . Smallilled scale ald al smead one .notesevers not actishapor biles a eraquiq has bouding out level of minor his mean dily bas (1) respirite tares offeriga seems to nellacte ens no eaplerre, "de fonder ser in terre l'empire de la asgesse, de la Jacobs and to most exam of tebro by "sirev at ob de . soldant givering a malw . of the es believes liesels bus t sang ,makenger for signt, as independent world, a logical "soyond"-- that was may ne . Il horney eved ton blow off . moson; ever to entitie eld borleger teredio lie and juniformi ever or or paint one perced for had out il .od eleteral .nove to--. d eleranipral essal lance eled tenner of rebto faron a to till the velocity the vulnerability of a moral order of things in the race of reason. For, when on fronted with hature end aletery, when confronted with the ingreland importality of nature and blatory, Kant was a pessinist; he bottered in normity despite (1) - Pritique of Pine Reason, IT, 25%

its being steadily contradicted by them, like Luther, who once urged it upon his friends with unspeakable audacity: "If we could conceive by reason alone how that God who shows so much wrath and maligalty could be merciful and just, what use sho ald we have for faithy (1). In other words: I believe it BECAUSE it is absurditt Let anyone consider whether a man can be in possession of a desire to gain an insight into moral things when the feels himself comforted from the start by a belief in the inconceivableness of these things: One who still honestly believe in "illuminations" from above, in magict Let us here remember the great Goethe, piercing through to Kant's most secret nature, as he wrote to Herder in 1793: egant, on the other hand, after he had tried throughout his life to keep his philosophical closk ugsoiled by foul prejudices, wantonly dirta it in the end with the disreputable stain of the "radical evil" in human nature. in order that Christians too might be lured into calesing its here, leve of freedom, water toll as what swent he hasped

Apart from the intrinsical value of such assertions as "there is a categorical imperative in us", we may perhaps ask: That does such an assertion indicate about him who makes it? Some systems of morals are meant to justify their author in the eyes of other people; others are meant to branquillize and satisfy him; with other systems of morals, the author wants to crucify and humble himself; or take revenge; or glorify himself and gain superiority and distinction.

By The Ethics of Reason, Kantien ethics gives us to understand that "what is estimable in me, is that I know how to obey--and with you it shall not be otherwise than with me"! In short, like all the others, the Ethics of Reason in another asign-language of the emotions. Assuming, exhypothesi, that the ethical significance of action springs (I) - Quotad by Metabole in Dawn of Day', preface

its balog according contractored by them, like Laters, who came ow him the conduct all and a second of the state of the second of the second could donceive by russon alone how that God who shows so cach bly one con take , topi hos inviores ed binos winglies hos diego we nawe for falsage (1). In other words: I believe to agrants to is absurd; if is surpos consider whether a man deg he is preserved along and nedy employ learn could deplet as play of eviden a to associdavisococci ent al tellou a pi stare and mort berromes tiesmis "enginalmolit" at evelied give and ilide one and imputed seeds to from above, in augict tet us here remember the grant doethe, piercing through to Mant's most searet notes, e. as he wrote to Sarder IR 1795; "Esat, on the other hand, ofter he had tried throughout his life to Resp his philosophical closk unselled by foul prejudices, wantonly wilve lookest" and to alote eldesugeralb eat milw one eat at al merib in hunse mature, is order that Christians too might be lured into or hithe a cracer in heavy are from ".con est guicely

Apart from the intrincted value of anch entertions as "there is a corespondent imperative in as", we may perhaps make that apas show an an aparticular indicate about him who makes it? Some systems of some as a make to justify their action in the eyes of other people; or also are meant to justify their action in the eyes of other people; others are meant to justify their action in the explicit of the of morals, the patient what a country and headle almostif or take revenues or electry nimeelf and gain superiority and distinction.

By the studes of season, takelian ethics the colony-sus with you want in estimable in so, is that it care haw to obey-sus with you the shall not be otherwise than with me'l in abors, like all the others, the tables of new the deother with me'l in abors, like all the others, the tables of me entires other, and the final others, the tables to have the others in others, in a solution of the following of the states of the states are others in others, the states of the states and the others.

Outland Co. Chief Schen in Dauer of Dauer, paraface.

from an imperative, an ought, is our consciousness, this imperative is far different from the synthetic apriori propositions, propounded in the Critique of Pure Reason. They may both satisfy the condition of apriority: but what is the legitmacy of the transition from apriority to "ought"? This question itself is notleven raise it. but passes over such a secrilegeous destructive question mark with a groundless , assertative, dogmatic "theerefore", with serene equanimity, a la noblesse, as an Arabic common saying may put it. For he says: "That which stimulates, that is, immediately affects the senses; we have the power to overcome the impressions on our faculty of senuous desire, with calling up representations of what is a more direct manner is, useful or in urious. But these deliberations as to what is worthy of desire, with reference to our whole state, that is, as to what is good and aseful, is based upon reason. Reason, TESARFORE gives also laws, which are imperatives. that is, objective laws of freedom, which tell us what ought to happen though perhaps it never does take place. " (1) Thus the categorical imperative is concluded, brought into the world, without ado, but also without authentication. His and Econigsbergion Chinadon find Xest has the great merit of separating virtue from happiness. but in this he was neither alone nor the first. Socrates told his judges: "A man who is good for enything ought not to calculate the chance of living or dying; he ought only to consider whether in doing right or wrong..... The difficulty my friends, is not to avoid death, but to svoid unrighteoussess (2), and Plato taught expressly,

(8- auswered by Kauh and in the Critique of Pure Reason,

⁽¹⁾ Critique of Fure Reason, p. 802-830 (a) Apology.

from an imperative, an ought, i cur co soloumness, this imperative is for different from the epothesis aprior; propositions, propounded in the tritique of fure leaden. They may both a tisty the condition nort notitioners and to quartified on al same ton , without on . or selly never on alend neldern star graner of gilselson dit warm neither existrates appearing a sone revo seems ful oueres aliw , "enclose of" oldemach , sylderstes , escionors a equalities, " a la nevienes, se an armele common saying may put it. For he tayer "that which stillates, that is, immediately offects the against the nave the news to everyone the impression on series out to encitarnessager on mailies atte , eriseb assentations of what is a more direct manner is, needed or is unique. Out take of sometime after written to payrow at tark of as anotheredical besen al .isteen han boog at sans of as .at s as .essee elder the upon reason. Season, THIMBORE gives also lare, which are importaines, tone is, objective lars of fragelow, which tell us was outstold the sans though parange it never does take place." (1) Thus the coresported imperative is concluded, bringht late the world, sixons ado, but also without authoritoation.

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judgest of man whe is good for anything ought not to coloniate the
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doing wight or erong.....The diritability by friends, in mit to avoid unrightsousness (s), and rinte taught appreasily.

(1) Crisique of Pare Lesson, s. 602-630 (1) Apology.

3- answered by Kant and in the Critique of Pine Reason,

even if unhappiness and ignominy are inevitably tied to it. with Kant, however, this distinction is not so pure, for in his highest good, virtue is still tied up with hap piness. The "ought" originally so imperative, and so unconditioned, and so categorical, later postul tes a condition, a hypothesis, namely happiness, which, to be sure, shall not act as a motive, although, "there it is, like a secret article, (a black market article? or a piece of bribery?), not as a reward of virtue, but (of course) as a voluntary gift for which virtue, after work accomplished, stentaily opens the pand, thus reducing all the rest to a mere sham contract. (1) This is easily seen as in the Critique of Practical Reason, p. 204-295.

And to conclude, one more word against Kent, from the point of view of the ethics of MHE "To possess a virtue merely because one happens to respect the concept "virtue", as Kant would have us do, is permicious. "Virtue", "duty", "goodness in itself", goodness stamped with the character of impersonality and universal validity—these things are mere mental hallucinations, in which, deadline, the final devitalisation of life and Koenigsbergian* Chinadom find expression. The most fundamental laws of preservation or growth, demand precisely the reverse, namely; -that each should discover his own virtue, his own C atemorical Imperative. A nation goes to the dogs when it confounds its concept of duty with the general concept of duty. Bothing is more profoundly, one thoroughly permicious, than every impersonal feeling of duty, that every sacrifice to the Moloch of abstraction.... Fancy no one's having thought Mant's

(1) Schopenhauer, The World as Will and Idea, I, p. 146 & Of Koenigsberg, i.e. Kantian

in the hopebile, that wirtee is to be change for itself alone. oven if unues these and ignoring and localisates that to it, with Mant, however, this distinction is not us ourse, for in his distinct gifunigito "inque" par . seemin dan attw op bell litte at surely . book so imporative, and so encon itioned, and so entegories; later postul ses a condition, a hypothesis, masely happiness, which, to be sure, shall not sot up a motive, with ugh, "there it is, like a ton . (symmatri To openy m to relative jestem spaid a) . eloiste feroes as a remard of virtue, but (of undere) as a voluntery gift for which virtue, arter very accompliance, steakilly opens the head, may reducing all the rest to a mere again construct. (1) This is couldy seen es in toe Critique of Practical Reseas, p. 166-295.

And to conclude, one core word against Mant, from the point of view of the einice of biff "To possess a virtus merely because one nappens to respect the occopy "virtue", as word nave as do. 's peralcione. "Virtue", "date", "goodsess is it eir", goodsess stamped with the unarroter of impersonality and universal validityend , worldes are the transferred and the same of the contract one of ball coboulds "naigredaylacok bas stil to activaticativeb ical's dispersion, the mest foldered to eval faraband from ent incloserate demand precisely the reverse, manely; which can align the his ens of sees noisen A perisonequi legriconesa o uno sin persit avo dogs when it confounds its concept of duty with the concept concept of auty. Nothing is more professing, ore theyongain peraleipes, than every impersonal facting of duty, that every nacrifice to avinan inquest maives avene on yours sentiourisds to doolen ani

(1) Topopoulaner, The World as Will and Idea, I, p. 146 * Of Koeniasbergs F.e. Kantian

Categorical Imperative DANGSROUS TO LIFE! The instinct of the theologists alone took it under its wingt ---- an action stimulated by the instinct of life is proved to be a proper action by the happiness that accompanies it, (he beau est une promesse de bom heur) and that mibilist with the bowels of a Christian dogmatist regarded happiness as an objection What is there that destroy's a man more speedily than to work, talak, feel, as an automaton of "duty", without inner promptings, without a prefound, personal predilection, without joy? This is the recipe par excellence of decadence and even of idiocy Instinct at fault in anything and everything, hostility to nature as an instinct, German decadence made into philosophy TRAT 13 RANT." (1) Continued

This obvious famulty inus is totalliberrian in nature and must At open for it the totality of our individual existence. Its provoting, everyprosent problem is the mode of man and selese is to distarbed or peralysed, it simples the growth of mea, not of his provom and femalties, and not to assem of the camperous growth of one organ or Escolty. Asethlos line the above-described, the Mantino othics, in immediately/hoperfectation of researc, on account of everything alony

in the morli of philamophs, reason has been the most susceptible for awar dicharmanians development, andie most casts, we find philosophere relegating all other faculties and organs and giving preminence to its dictates. The first author of its bill of rights was Sporates who found in ascendary to create a syrant out of

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(4) Histophenes Antlenvist paragraph 11.

the market the world active after their I be late.

The ethics which directs such critism to East, is obviously not an etales of reason. From its standpoint, reason is an instrument, a highly valuable and instrumental faculty in man, but in as way, the supreme and unquestionable master. There is in us an ethical faculty, a sense for being, which in its exercise, is not at all at leberty to use one instrumental organ to the exclusion of all else, but must, as it does, subordinate all our powers to its service. It is no doubt higher than reason because it only makes use of that which reason arrives at and may reject it altogether whenever it recognises a need to act on a demand dictated by the findings of the other organs. In fact, most great deeds are those in which our organ, reason participates the teast.

reduce, because escending olds was prouning forward to play the typing,

This ethical faculty inus is totalit-arian in nature and what it cares for is the totality of our individual existence. Its pressing, ever-present problem is the whole of man and unless it is disturbed or paralyzed, it aims at the growth of man, not of his organs and faculties, was not to speak of the cancerous growth of one organ or faculty. Amethics like the above-described, the Kantian ethics, is immediately/hyperfoctation of reason, on account of everything else. To enterprise, it was a next in me then was the determinent

In the world of philosophy, reason has been the most susceptible for such disharmonious development, andin most casts, we find philosophers relegating all other faculties and organs and giving prominence to its dictates. The first author of its bill of rights was Socrates who found it necessary to create a tyrant out of

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The states which directs and oritism to seat, is obviously and ant an etalos of reason. From its standpoint, reason is an instrument, a signify valuable and instrumental faculty in man, but in as way, the supreme and unquestimonable master. There is in an at ational faculty, a sense for tests, which is its orderies, is not at all ot leverty to use one instrumental organ to the exclusion of all else, but must, as it does, subardisate all our nowers to its service. It is no doubt nigher than reason because it daily maked use of this value reason errises at and ony reject it altogether that also of the other tesson, participates to a demand distrated by the tables or the other errans. In fact, and the feat are there is absolute our organ, reason, participates the feat, and the feat are the other errans.

This states for is the totality of our individual existence. Its it cares for is the totality of our individual existence. Its pressing, ever-present problem is the whole of man and maless it is disturbed or paralyzed, it aims at the growth of man, not of ola organs and faculties, who not to speak of the camberous growth of one organ or faculty. Anothles like the above-described, the santium ethics, is immediately/apperfectation of reason, an account of everything else.

In the world of philosophy, record has been the most ansceptible for such dishermonious development, sodin most eases, we find philosophers relegating all other faculties and organs and giving prominence to its dictates. The first author of its bill of rights was debrates who found it necessary to areate a tyrant out of

D- rejected as containing a cancerous

reason, because something else was pressing forward to play the tyrant, in himself as well as in his contemporaries, namely the instincts.

The fanaticism with which the whole of Greek thought plunges, after socrates, into reason, betrays a critical condition of things. On the occasion when a contemporary physiognomist unmasked Socrates and told him what he was--ma crater full of evil desires", the great socrates, master of trong, let fall a few words indicative of his real nature, and of the real state of things. "This is true", he answered, "but I overcame them all." The case of socrates was at bottom only the extreme and most apparent example of a state of distress which was beginning to be general: that state in which no one was able to master himself and in which the instincts turned one against the other; a state in which neither Socrates nor his "patients" were free to be rational or otherwise, but where rationality was de rigueur, and had become the last snift possible.

it can never reach to that level of import and significance where
the "whole" man stands. In the end, reason does not "know"things;
it only schematizes—it imposes as much regulating and from upon
chaos, as our practical needs require. In the formation of reason,
logic, and the categories, it was a need in us that was the determining
power: not the need to "know", but to classify, to schematize, for
the purpose of intelligibility and calculation. The adjustment and
interpretation of all similiar and equal things,—the same process
which every sensation undergoes, is the development of reason. The
categories are truths only in the sense that they are the conditions

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reason, because something else was pressing forward to pidy the ignant, in almosit as well as in his contemporaries, namely the instincts.

The fountielan with valor the whole of Grack thought planges, after socrates, into reason, betrays a dristent condition of things, on the occasion than a contempolary physiognomial manasked neorates and told his wint no easy-was erated full of evil desires, the great soid his winters, master of irony, let fell a few words insidently of his real hature, and of the real state of things. "This is true", he and state of the them alls." The case of secretes was about or extreme and must apparent example of a state of distress which was beginning to be general; that state in which one capital the other; a state in which the instincta tarned one capital the other; a state in which nelsaw Secrates nor his one capital the other; a state in which nelsaw Secrates nor his patients, the other; a state in which nelsaw Secrates nor his against the other; and had become the last shift possible.

ind yes, no metter now this reason could be defied, hypostaticad, it can never reach to that level of input and significance where the "whele" can stands. In the end, reacon does not "know" ininger it only sementines—it imposes as much regulating and from myon chaos, as our practical needs require, in the formation of reason, logic, and the dategories, it was a need in as that was the determining power: not the need to "know", but to classify, to schematice, for the purpose of intelligibility and calculation, the adjustment and interpretession of all similar and equal things, "who adjustment and interpretession of all similar and equal things, "who same process which every sensation undergoes, is the development of reason. The categories are truths only in the sense that the conditions

instinct which makes us see the utility of concluding as we do conclude.

is in our blood, in our constitution; we are it: logic is bound

up with the proviso: granted that identical cases exist, for

before one can think and conclude in a logical fashion, this condition

must first be assumed. It is "the attempt" on our part to understand

the actual world according to a scheme of being devised by ourselves;

or, more exactly, it is our attempt at making the actual world more

calculable and more susceptible to formulation, for our own purposes."

(1) "he cease from thinking if we do not wish to think under the

control of language"...."mational thought is a process of interpreting

according to a scheme which we cannot reject." (2) Thus, metaphysics

may very well be prior to ethics, but its justification at all is

certainly ethical.

There should be no doubt as to whether we should decide for or for life, whether life muck be dominated by Knewledge and the dominated by life. There is no room for doubt: Life is the higher and it should be the dominating power. for the anowledge that annihilates life will itself the annihilated too. Knowledge presupposes life and has the same interest in maintaining it that every creature has in maintaining its own life, in its own preservation.

The knowledge that contradicts, suppresses, or denies and annihilates life contradicts itself and achieves notating by so doing, unless it be a further distortion or a final self-destruction simultaneous with the life it destroys. Reason needs very careful watching: There is a hygiene of life near the volumes of rational phyduce and its maxim runs thus: The irrational and unreasonable (error) are the natural antidotes against the overpowering of life

(1) The Will to Power, p. 516

(2) Jd., 517

instinct water as see the whiler of concluding as we do conclude, the instinct water as see the whiler of concluding as we do conclude, in far concentration; we are its logic is bound as with the provises drawed thee identical cases onist, for as with the provises drawed thee identical cases onist, for as with the provises of the conclude in a logical faction, this condition near the contrated in the second of the condition of the contrated of interpretaing contrates to a second of interpretaing according to a contrate of interpretaing according to a contrate of interpretaing contrate the prior to ethica, such its inatification at this prior to ethica, such its inatification at a contrate of interpretaing contrate of the prior to ethica, such its inatification at all its prior to ethica, such its inatification at all its contrated of the prior to ethica, such its inatification at all its prior that its and the inatification at all its prior to ethica, such its inatification at all its prior to ethica, such its inatification at all its prior to ethica.

There should be no doubt as to whether we should dealde for on for for dife, whether the unack be deminated by knewledge as a room considered by life. There is no room for doubts life is the righer and it should be the dominating power. For the annuledge that antihilates life will freeign a maintainted to the considered to the annuledge presumption life and has the same interest in maintaint is own life. In taining is that every oreating has in patintaining is own life. In the own preservation.

The knowledge that contradicts, adoptesses, or denies and annialistes life contradicts itself and centeres hothing by no doing, unless it be a further distortion or a final self-destruction simultaneous with the life it destroys. Heasen needs very careful matching: There is a hygiene of life near the volumes of rational pupace and its maxim runs thus: The irretional and unreasonable (error) are the natural satisfates against the everyweering of life (error) are the natural satisfates against the everyweering of life

by reason; they are the cures for the rational cancer.

It is to be regretted that the wise men of all ages have pronounced edicts about life, not that most, it not all, of their edicts were against life. But their consenus sapientium is not to be regarded as a proof of truth. For it is not utterly impossible that everyone of them was effete, rocky, decadent. Judgements and valuations of life, whether for or against, cannot be certain; their only value lies in the fact that they aresymptoms; they can be considered only as symptoms; -- per se such judgements are devoid of sense. For, "the value of life cannot be estimated"(1). A living man cannot judge life because he would be judging himself. He is not only contending party in the dispute, which is enough to vitiate any judgement he may make, but also, the very object of the dispute. You can one be at the same time judge, appellant and defendant, 'all in one, and pronounce veritable judgements laying any claim to be truth? Nor can a dead man, estimate the value of life. To one is responsible for the fact that he exists at all, or that he is constituted as he is. The fatality of his being cannot be divorced from the fatality of the whole universe, past and present. One is necessary, one is a piece of fate, one belongs to the whole and is in the whole. For this reason no one can judge , measure, compare or condemn his existence, for that would mean judging, measuring, comparing or condemning the whole. And how can one judge, measure, compare or condemn the whole when he is not outside but In the wholey has conlined as decrees and cobalded, will find that they have all practiced children at one time (1)- Ewilight of the Idolo, IF, 2.

(13 Beyond Good And Evil & 6

by reason; they are the cures for the customal demont.

It is to se recruited that the size men of all ages have pronounced edicts about life, not take most, if not all, of their and al multurique conserno uleds for . will surlans ever ciolbe to be regarded as a proof of tracks. Not it is not utterly impossible the stangent of they was strete, roof, decident. Interests ont valuations of life, washer for or against, cames so nortalis their -and od man wend remorgance as well that that his a coll sylay vino eldered only as symptone; -per se such judgements are devoid of dense. per, "the value of ill's cannot be estimated"(1). A living man don al el . binemia galgari ed bloow ed esuaced etil egopt denuso and established of describe the dispute, which the entury of the same and the contestant of the contes wor . ejugaih ent to Joetdo was ver toets the game of Jacoppout al ita , sashasten bas sas leggs , othet eats once ent th ed one and one, and pronounce veritable judgements laying any claim to be truck? yor can a dead many estimate the value of life. to one is removable on an appetitance at on sans to the sa estate of tent sectors to its fine fatallty of his being common to walless to the fatallity of the whole universe, plat and present, one is accessary, one is a place of fate, one palent to the whole and is in the wholes this reason no bee can ladge , asteure, compare or condown his enistence. eds galueshood to gala more galanesses analysis asom block tons the whole, and how can one judge, messaye, compare or condemn the whole Tolografie and a relogration of the enterto you at ad many

(1) Ewilight of the Idolo, IT, 2.

For a philosopher to see a problem in the value of life, is almost an objection against him, against his wisdom. To waestion the value of life is as absurd as to ask why does the tree grow. The growth of the plant as well as our life are "given." It would avail as much better if we were humbly to set ourselves to understand this "given" rather than to load ourselves to sillyday-dreaming. Our nature, however, being submitted through ages to the systematic propaganda of those big day-dreamers, designers and bell-whethers. has allered too, has be n corrupted. Man has become, under their hands, a visionary animal, who has to fulfil one more condition than the other animals who . as yet, are immune against any possible robbery of their innocence of existence; he must from time to time, believe that he knows way he exists; he cannot flourish with out a periodical confiding in life, with ut the belief in reason in life. But Man's will always, from time to time, decree enew that Life is serious, that in to joys as well as in its tragedies, it contains an irresistible spell, a fatality-wherefore is not only the justification of a philosophy of Life, but also the dire need for it.

The impulse to knowledge is not the father of philosophy.

Philosophy is the outcome of our life-instinct, our impulse to life which here has only made use of knowledge, as an instrument; has willed that knowledge aseful and instrumental. (I) But whomsever considers the fundamental impulses of man with a view to determining how far they may have here acted as inspiring genii(or as demons and cobolds), will find that they have all practiced philosophy at one time or another, and that each one of the would have been only too glad

for a philosopher to see a problem in the value of life, is actions of . . mobile tid tenions . mid tenion noisould de tomis the value of life is as shourd as to sak why does the true grow. binew of ".nevin" and exil nuo se liew so table eds to diward ed? hasterakan of saviested tos of vidend over sw il rejico done so llave . saimment-subbilie as peviented houl of ands reason bevilt bind Our nature, bowever, poles aubultted through ages to the apolitical propagands of these blg day-dreamers, designers and bull-whethers, age ellered too, has been cerrapted. Here his become, mader their hands, edi andi anlilang enom son lilisi es ses em lamine giancialy s other animals was a get, are immune against any possible robbury ovelied wents of eals sent same of conscience to econoceant riens to isolicine or a special or deligate on constant and the event of their conflicted to life, without the belief in reason at heart we set in the set i will always, from time to time, decree and that life is serious, time midisaleavel on aniesnoo of , acidepart at al as dist as eye, as al spell, a datality-wherefor le not caly the justification of a philosophy of life, but also the dire need for it.

The impulse to knowledge is not the father of philosophy.
Indicaophy is the outcome of our life-instinct, our impulse to life which here has only made as of knowledge, as an instrument; has which thet knowledge useful and instrumental. (1) But unegover willed thet knowledge useful and instrumental. (1) But unegover considers the fandamental ingulases of our with a view to determining haw far they are now now and coholds), will find that they have all stacticed philosophy at one time or enother, and that that they have all stacticed philosophy at one time or enother, and that each come of they, would have been only too glad

Lord over all the other impulses. "For every impulse is imperious, and as such, attempts to philosophise." (1) The will to knowledge, the will to truth, therefore, has no grounds for its assumed mastery; nor can it claim philosophy as its exclusive contribution. An unqualified will to knowledge does not inform us about the philosopher nor about his philosophy. It is rather his morality, that is the order in which all his impulses, encluding the will to knowledge, stand to each other, that will tell us what the man is and what his philosophy is worth.

Consider and the arces This will to truth has raised so many issues, laiddown so many D中产品的自然在企业的由于1000年间的 questions, that at last and because of it, man has grown distrustful; more Tandahoutel value you he has lost patience and is gradually turning away. But this will Will to delasions there as itself, this Sphink, has taught him to ask questions and question even itself. In fact, man made a long hat at the question, what related Rhotted and at is this will to truth, until at last, he came to an absolute standstill before a yet more fundamental question. To-day, the question is asked: What is the value of this will? Granted that we want the truth; Why not rather untruth ?and uncertainty? Even ignorance? But who is asking who, in here? Is the problem of the value of truth presenting itself to us, or is it we want present ourselves to the problem. Who is the Oedipus and who, the 3phinx?

We would not hesitate to answer these questions we, once reflect, that nothing can originate from its

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to look upon itself as the ultimate and of existence and the legimate logical ever all the other impaises. The every impaise is impaiste, and as auch, otherwise to pollosephises? (i) the will to manufacto.

the same is truth, therefore, has no grounds for the ensured manienty there can it claim philosophy as its explasive contribution. As unequalitied will to ensureledge does hat lefters as about the philosophy. It is rather his morelity, the philosophy. It is rather his morelity, that in the poilosephy, it is rather his morelity, that is the philosophy as and as and the will to knowledge, stand to each other, that will to il as what the man is sud what his

This will to truth has raised so many lesses, inicious so mony questions, that at itself and becomes of it, son has grown distruction he has lost patients and to gradually turning away. Set this will itself, this apaint, has temph him to ask questions and question even itself, in fact, san made a long half as the question, what is this will to truth, until at leat, he came to an absolute standarill before a get more fundamental question. To-day, the question is asked; that the value of this gills tranted that we want the truth; in the years of the gills tranted that we want the truth; in asked; in here; is the proview of the value of truth of a sandaring who, in here; is the proview of the value of truth presenting itself to us, or is it we want ourselves to the problem? Who is the Osdipse and who, the ighthur.

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opposite; that truth cannot originate in error; the will to truth, out of the will to deception; But this belief in the antithesis of values is precisely the metaphysicians' typical prejudice. It is through this "belief" of theirs, that they exert themselves for their "Knowledge" which in final analysis, they call "the Truth." For it may be doubted here, as it should, firstly, whether antitheses exist at all; and secondly, whether the popular valuations and antitheses of value, so decided and concluded, so apriori, are not perhaps merely superficial estimates, merely provisional perspectives, besides being probably made from some corner, some below--- frog perspectives", as it were. It may be possible that a higher and more fundamental value for life generally should be assigned to the will to delusion; that what constitutes the value of those good and respected, things consists precisely in their being insidiously related, knotted and crocheted to these evil and apparently opposed things -- perhaps even in being essentially identical with them. The greater part, if not all, of the conscious thinking of a philosopher is secretly influenced by his instincts and forced into definite channels. For behind all logic and its seeming sovereignity of sevement, there are valuations, or to speak more plainly. physiological demands, for the maintenance of a definite mode of life: That the certain is worth more toan the uncertain, that illusion is less valuable than "truth."

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any objection to it.... The question is, how far an opinion is lifepromoting, life-preserving, species-preserving, perhaps speciesrearing, and we

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opposise; that the will to deception? But this belief in the antishesis of value of the will to deception? But this belief in the antishesis of values is precisely in the metaphysicians typical prejudice. It is therefore this "belief" of theirs, that they expects themselves for

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or conting, ife-preservice, species-preserving, perhaps speciesrearing; and we receive question is, her far as opinion is lifepreserving, life-preserving, species-preserving, perhaps speciesrearing; and we which the synthetic judgements apriori belong), are the most indispensable to us; that without a recognition of logical fictions, without a comparison of reality with the purely imagined world of the absolute and immutable, without a constant counterfeiting of the world by means of numbers, man could not live-that the renunciation of false opinions would be a renunciation of life, a negation of life. To recognize untruth as a condition of life; that is certainly to image the traditional ideas of value in a dangerous manner, and a philosophy which ventures to do so, has thereby alone placed itself beyond good and evil*.(1)

A very sold, but true statement. Thy should we have truth at all costs? What is its value for Life? Should truth have a negative value for Life, (be it noted that we are not here speaking of the individual's life), must we still want it? Should, on the other hand, error have a positive value for life, must still reject it? These questions are easily answered once we take position on the major issue of life and Knowledge, and that is the decision any same man would take. Now, if Life is prior to Knowledge, it should undoubtedly come first.

But that is not all. It remains to be asked, moreover, whether in order that the scientific discipline of pursuing truth and rejecting error may commence, it is not necessary that there should already be a conviction, a belief, So imperative and absolute, that It demands a sacrifice of all other convictions and beliefs. Science, the great harbinger of this will to truth, rests of a belief, for the question whether truth is necessary must be affirmed in such a way that leaves (3). But we have shown that hife much dominate Knowledge,

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are fundamentally inclined to maintain that the falcest opinions (to water the synthetic judgements apprior) belong), are the cost indispensable to us; that without a recognition of locion fictions, without a companion of reality with the purely imagined world of the absorbace and insurable, without a companion countries and insurable, without a commission countries the remandation of the countries by seems of numbers, was countd not live. Take appring a spatian of life.

The recognizations upuid be a remandation of life, a negation of life, in a containing to it makes the traditional ideas of value in a descence annear, and a take the traditional ideas of value in a descence annear, and a point coopy which vantaries to do so, has thereby alone placed itself beyond good and evil. (1)

all conter whoe is its value for life; dhould truth have a notative value for life; dhould truth have a notative value for life; dhould truth have a peaking of the individual's life; must we still want it; should, on the other hand, individual's life; must we still want it; should, on the other hand error have a positive value for life, oust attain reject it; These questions are soally answered once we take position on the major loans of life and knowledge, and that is the decision only same man would take. Howe if life is orler to knowledge, it should andoubtedly come first.

pat that is not all. It reading to be seted, moreover, whether in order that the soldestiff discipline of parading truth and rejecting error may commone, it is not necessary that there are anoth already be a continuous, a solief. So imperative and absolute, that it demands a scortifice of all other convictions and beliefs. Selence, the process and react damplager of this will to truth, rests of a boilef, for the question phather truth is necessary must be actived in each a way that leaves what we have show that fife much dominate Knowledge,

and in comparison with it everything else has secondary value." This absolute will to truth is the will not to decieve and not to allow ourselves to be deceived. But to take this position one should have already "believed" that decption is injurious, dangerous, fatal. But is not-wishing-to-be-deceived really less injurous , less dangerous, less ratal? What do we know of the character of existence in all its phases to be able to decide whether the greater advantage is on the side of absolute distrust or absolute truthfulnessy In case of both being necessary, whence should science derive the absolute belief, the conviction on which it rests, that truth is more important than anything else, even than every other conviction? This conviction could not have arisen if truth and untruth had both continually proved themselves to be useful, as is the case. Thus, the belief in science, cannot have had its origin in such a utilitarian calculation, but rather in spite of the fact of the in-utility and the dangerousness of the will to truth, of truth at all costs, being continually demonstrated. But this will to truth, implying that I will not deceive, not even myself, takes as to etaics. For, let as just ask ouselves fairly: "Why will we not deceiver", especially is it should seem -as it fortunately seems -- as if life were laid out with a view to appearance, with a view to error, deceit, dissimulation, delusion, self-delusion; and when on the other hand, it is a matter of fact that the great type of life always manifested itself on the side of the qtimes. Since Knowledge can only allow most unscrupulous credencepleasure and pain, benefit and injury, to subsist as motives, will they always agree with the sense of truth? They also contain errors

no room for anything else; "there is nothing more necessary than truth

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no room for anything else: "there is nothing more necessary than truth sidy "wester grabucces sed cale paintyrevo at dilw meetrageed at bus welle of Jon Dan eveloeb of for the eds at minut of the esploads event binges one colding wint exes of the .beviesed od of mevicence already "belleved" that despites to injurious, desperous, fatal, but essergence esti asoratel seel gilser bevisceb-ed-es-galdetw-fon el att lie at constsize to resparedo eds to wonk ow ob sade lietar esci phases to be able to decide whether the greater advantage is on the side of absolute distrust or absolute tratalisasses is case of both being necessary, whence should science derive the absolute belief. the conviction on which it reats, that truth is more important than saything else, even than every other conviction this conviction bevore gliesalized and ded astructs and drurs it nestre evad for blues themselves to be useful, as is the case, thus belief in selected, double have had its origin in some a stilterian caleniation, but escensorogues end has galliss-al and to duck out to edige al renter vilaunison maled ,essen lie se dsurs to dsurs of lity ens to .eviscob son like I sads marginal . desart os like sids son . becarsenced esvicano sas seut en soi . row . soisje os en sexes . lice un novo son retries blooms it it plistoeges , mysvicosb son by illy gown sylvist or well a driv Juo biol even old li as -- pase vistomira it as appearance, site a view to error, deceit, dissinciation, delucion, sads toes to wester a at st. breat meade ent no andw bis tuctebles-line ens to ship end no liesti beteslimm syavis shif to sops there and wells wise can enfolvery somis . resief -Bossbera encloquioean feom libe , usviron as felsder of , wroter and floor or entered , will be stranged and pale of the property and the property of the they slvays acres with the sense of truth they also contain errors But we have divined their tire want dominate Knowledge

for inclination and aversion and their very incorrect determinations practically regulate our pleasure and pain. The whole of human Life is deeply immersed in untruthfulness and the individual cannot draw it up out of this well, without thereby taking a deep dislike to his whole past, without finding his present motives—those of honour and heroism, for instance,—inconsistent, and without opposing scorn and disdain to the passions which conduce to, honour, heroism and happiness in the future.

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But it has come to pass, we have made everything around us clear and easy and simple. We have been able to give our senses a passport to everything superficial, and our thoughts, a godlike desire for wrong inferences. We have contrived to retain our ignorance in order to enjoy an almost inconceivable freedom, thoughtlessness, heartiness and galety -- all this, in order to enjoy life. It was only on this solidified foundation of ignorance, that our knowledgecould rear itself; the will to knowledge on the foundation of a far more powerful will, the will to ignorance, to uncertainty and untruth. Not as its opposite, but as its refinement. And we understand it and laugh all the way, at how our best knowledge has sought most to retain us in this simplified, imagined, falsified world; at the way in which, whether it will it or not, it loves error because as living itself, it loves life! Thus, Mietzsche viewed the matter, but this was far from being the general phenomenon. Eather theopposite was the case. Men do not see any farther than their will to truth and recognized nothing more independent, more basic, and more necessary. But in this, their morality and religion had joined hands and life had to face singlehanded her ravenous enemies united and stronger.

D. with this will to truth, to aggravate the condition of things,

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for indication and average and their very indured determinations grantically required our pleasure and pain. The menio of make life is deeply immersed in untratheless and the individual can of draw is deeply immersed in untratheless and the individual can of the is of this reals, without therefore the desire a deep disilize to his whole past, without the present contives—thous of homour and hereism, for instance,—instance to homour, hereism and happiness disdain to the passions which conduce to homour, hereism and happiness disdain to the passions which conduce to homour, hereism and happiness to the frameway.

ago it has come to mane, we have made everything around us clear sucquency a secure two orly of elds most even of selecte has been been to everything superficial, and our thoughts, a godine desire for arong inferences. . cohere contrived to retain our ignorance in order to enjoy an almost inconceivable freedom, thoughtlessness, hearthcess and so give now it actif toles of vebro of this line-weing bea soliditied foundation of tractante, that our knowledgest rear itintrover eron unt n to meliabonet ent se enhelwoon et ille ent glies willy the will to importance, to uncertainty and unreash, Not as its opposite, but as it hesterober on but steemedler at as the estimate out so aleser of seem thistee has something the very best to the the contract of the contract cate simplified, imagined, falcified veriat at one way to match, phother it will it or not, it laves orner because on little ti redtone tel sove life! Thus, mistam out bevely encessed aung latt sovel th from being the general phenomenon, hather theopposite was the case. Nes do not see any darkner than their will to truth and recommised nothing more independent, more basic, and more necessary. But in this, their normity and religion and joined hands and tire had to foce . Toguerte bes besies college encaver red bebonnelgele D. with this will to truth, to agranate the condition of things,

Life, is proved by the ascient story that King Midas hunted in the forest a long time for the wise Silenus, the companion of Dio nysus, without capturing him. When Silenus at last fell into his hands, the a vicantinue out will a un apparen nationer King asked what was the best and most desirable of all things for man. life attains the farmer to memp of our flintee. In the Fixed and immovable, the demigod remained silent; till at last, forced by the King, he broke out with shrill laughter into these words: "Oh, glarity themselves, the eventures and to feel therselves weren wretched race of a day, children of chance and misery, why do ye compel of diseas they and to benefit to really to a hi me to tell you what it were most expedient for you not to hear? almon stay could use uneir elevance towards, the closes and Africal the closes What is best of all is forever beyond your reach: not to be born, not to be, to be nothing. But the second best for you--is quickly enjoying and montempleying this illesion, the degate much to die." Against the wisdom and knowledge of Silenus, against the stupletely look wight of the west as positer such that before pote knowledge and feeling of the Greek of the terror and horror of existence, ness. Though it is sertain the too there a halves of one that he might endure this terror and horror of existence at all, the the tractor and the dreaming weath ancient Greek interposed between himself and life the radiant dreambirth of the Olympians. The overwhelming dismay in the face of the enortheir and spring of being here titanic powers of nature, the Moira enthroned inexorably over all no first plane union in lived; knowledge, the vulture of the great lover of mankind, Promethetts. the terrible fate of the wise Oedipus, -- all this was again and again overcome by Greeks with the sid of the Olympian Gods; or, at any rate, it was veiled and withdrawn from sight. It was out of the direct necessity to live that the Greeks or ated these Gods. They could not have endured existence, with all their knowledge there-of, if #it had not been revealed to them in their Gods, surrounded with a migher glory. Life, that impulse which calls are into being as the complement and consummation of existence, seducing one to a continuation

in the early days of Ancient Greece, Life had elaborated for

enemies, particularly truth. That this enemy has attempted to storm

itself a sort of immunity against the possible onslaught of these

10 The Birth of Tragedy Out of the

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is the early days of Ancient freeze, it's had elsecrateding weeds to superious sidiesos and bunious thinmed to stop a tiessil enonics, particulariy train. That this energy has attempted to atoms eds at before to prove by the sacions star King Wides hunded it all all forest a long time for the wise Ellenge, the companion of Disupege. eds . somed ald ofat liv't teel so constit neds . mid galaufgao juodtiv and not englist its to ofderless them and test one can take beden anik Fixed and lemayable, the decigod remained milent: till at lest, forced by the King, he broke out with the historian into these worder won. Legmon ey ob gay, yacalm has consid to merbiling, yat a to coar bederow resent of ten pay not fuelbeams from even il tado pay lies of em want to bed at a cover beyond your reach; at lie to Jeed at Many vising al--ner set face become out the .muluton on of .md of for and are supply to a supply of the state of t end Inniena .comolit he endelword has mebalw end Inniena ".olb of knowledge and feeling of the Greek of the terror and norror or existence, that he mint endure this terror and horror of existence at all, the American dream interposed between Alessia and life the radiant dreams of the Civacians. The everybeining dieman is the from the lim reve glosrement Benchique erlew eds .orusea he ereve cinasis answinds, the valence of the great lover of mannind, Promothette, the terrible fate of the wise Occipant -- all this was again again overcome by Greeks with the sid of the Olympian Gede; or, at may rate, Jeculb and to due car 31 . Industry and this balley and si sea bluce ted? .chop eseas cate or execute the color of the had all it it is a constant the all the constant beauth beauth beauth and a constant and a const neigh is a sign beancoune , ency their fil and of beleaver need for glory. Il'ro, that impulse which calls are late teins as the come plement and consumention of existence, ecdnolog one to a continuation

of life, was itself the cause of the Olympian world which the Hellenic "will" made use of as a transfiguring mirror. Thus do the Gods justify the life of man, in that they themselves live it -of course, as Gods may do.(1) or, we condere of our depirious and times Life needs illusion. With the help of this illusion, her goal is veiled by a phantssm: and while we stretch out our hands for the latter, life attains the former by means of our illusion. In the Greek's the "will" wished to contemplate itself in the transfiguration of gentus and the world of art; in order to glorify themselves, its creatures had to feel themselves worthy of glorg; they had to behold themselves again in a higher sphere. where they could see their mirrored images, the olympians. It is with this illusion than the Hellenic will combated its Enowledge, its wisdom, the truth of existence. In dreaming, in enjouing and contemplaying this illusion, the Greeks must mave completely lost sight of the waking reality and its ominous obtrusiveness. Though it is certain that of thetwo halves of our existence. the waking and the dressing states, our will to truth and our will to illusion, the former appeals to us as infinitely preferable, important, and worthy of being pursued, satisfied and lived; yat, as that alone which is lived; yet, in real relation to the t mysterious substatum of our nature; we should maintain the opposite estimate of the value of dreams and illusions. For the more clearly we perceive those impulses to illusion, to untruth, to art, and in them, an ardent longing for release, for redemption through release, for redemption veelf-surpassing, the more we should feel ourselves impelled to the metaphysical assumption that life, eternally would suffering, and divided against itself, hashed of the rapturous vision, the joyful ap earance, the forgetful illusion, the ecstatic (the Birth of Tragedy Out of the Spirit of Music, & 3,4

of life, was itself the cause of the Olympian world which the Hellanic "will" made ase of as transfiguring mirror. Thus do the Code justify the life of man, in that they themselves live item of course, as Gods may do.(1)

Life moods illusion. With the help of this il usion, her goal is veiled by a phantson; and while we stretch out our hands for the latter, life attuins the former by means of our illusion. In the Greek's the mished to continue the world of arts is order to the transfiguration of continue and the world of arts is order to giority themselves, its creatures and to feel theoretical corety of giory; they and to beand themselves again in a higher sphere.

eners they sould see their airrored images, the cignitums. This will this illusion that the Hellevic will conducted its standard, the truth of enlatones. In dreader, in

enjoying and contemplating this illusion, the Greeks must have completely lost sight of the waring reality and its emineus obtruciveness. Though it is certain that of theirs haives of our existence, the waring sed the dreaming states, our will to truth and our will to the waring sed the dreaming states, our will to truth and our will apportunit, and worstly of being pursues, satisfied and a lived; laportunit, and worstly of being pursues, satisfied and a lived; yet, as that nions which is lived; yet, as real relation to that wasterious substatem of our nature; we should meintain the opposite actions of the san and illusions. For the more clearly we parasive those impulses to libration, to aptrate, to art, and in them, and endent langing for release, for redemption through through release, for redemption to the metaphysical escumption cast life, eternally impolled to the metaphysical escumption cast life, eternally saffering, and divided against thealt, hadned of the resturents

vision, the joy's an earance, the forcestel libration, the costate

(1) the Birth of Tragedy Out of the Spirit of Music, & 3,4

untruth, for its continuous salvation: which vision, appearance. illusion, which untrath, we, completely weapped up in it and composed of it, are compelled to apprehend as the True non-being. And, if following East and Schopenhauer, we conceive of our empirical existence as a continuously manifested reprepresentation of Primal Unity. whether it be thing-in-itself or will, we shall have to look upon illusion and untruth, as an appearance of appearance, hence, as a still higher appearement of the primordial desire for appearance, illusion and untruth. That is why, the innermost head of Life, feels that ineffable joy in the naive works of art, in illusion, is untruth, licerise, as an appearance of appearance. In his granafiguration. Raphael, his represented for us this devolution of appearance to appearance, where the lower half, with the possessed boy, the despairing bearers, the bewildered, terrified disciples, shows us the reflection of suffering, princl and eternal, the sole basis and tracet truth of the world. The appearance here is the counterappearance of sternal contradiction. From thes now arises, like ambresial vapour, a new visionery world of appearances, in visible to those wrapped in the first appearance -- a radiant floating in the purest bliss, a serene contemplation beaming from wide-open eyes. In this is presented in sublime artistic symbolism, both the world of illusion and untruth, consequently of beauty and joy, and its substratum, the terrible wisdom of Silenus, the world of truth and the truth of existence: intuitively, we comprehend their necessary interdependence. Knowledge kills action; action requires the veil of illusion; Truth is antagonistic to Life; Life needs untruth -- that is the lesson Ancient Greek Gods teach us.

dutrate, for its do bindons deliving and and and another appearance. becomes bes it at or become vistalous, or essentan holds appealed 11 . To sended and one out on bonderous or bellegade out it to following mean and Some contrary we conveive of our capitical existence as a continuously menterced representation of reinal unity. nergy seed of even links on this to lie stand-using on at hedged litteation and nutractif up an appearance of appearance, hence, us a the core atili higher appearant of the prisordial daking for appearance, livelow and quarter, that is why, the thornware ment of tite, forts that institute is to the maive works of art, in illustration, in untruth, il series, as as apparance of spearences. In his versusity of the of concentration to autoloved while to to bestere or a concent on your owners the loner half with the presenced buy, the duapairing boursers, the bewildered, territion disciples, among as the reflection of suffering, princip and opened, the sole basis and transit truth of the world, The appearance has to done to the anil wooden non seed core woodelearance learnes to consciona ambreatel vacour, a new vision or appearances, in visite to those wrapped in the first appearance -- a radiant figuring in parest bliss, a serone contemplation beaming from wise-open ages. In this is presented in achieve extended or new total al city al est bue , not bus glosed to gitant pagnot ansurage box scientil to bem stray to birow one , ar telle to mobely oldines and , materadous the truth of existence: intuitively, we comprehend their a comment liev end seriepes selses prottes sitts egbnices .combac sersel sads--aspends aboom will taken of offeringeness of dance t colucial to is the lowest Ancient Greek Rods teach us, which and all

note originally and disco It was this lesson of Greek Gods, immortalized in the moetry of Homer, Archilochus and Aeschylus, that Socrates revolted against with demoniacal power. With Euripides on his side, they co-operated together, the one to destroy art with the notion that to be beautiful a thing must be intelligible, and the other to destroy ethics, with are of his douth are the notion that to be moral, an action must be intelligible, that virtue is knowledge. Goerates, was the only one who admitted to indalization to me ke om hisself that he knew nothing and in his peregrinations through Athens. he found that all the calebrities were without knowledge, even of their own professions, and that they practiced them only by instinct. with this phrase, "only by instinct", we have the heart and core of Socratic rationalism. Which condems existing ethics therewith. Whereever Socrates turned, (and it shall not be otherwise with the Socrateses of today), he saw instinct, illusion, untruth; he saw their forces and the lack of knowledge and truth and from this lack inferred the essential perversity and objectionalness of existing ethics.

rational-ethical man by the wenderful phenomenon which socrates called his daemon. In exceptional cases, when his gigantic intellect begins to fail him, he received a secure support in the utterances of a divine voice which manifestes itself at such moments. This voice, whenever it comes, always dissuades. In this utterly abnormal nature, instinctive wisdom only appears in order to finder here and there the progress of conscious perception. Wheras in all productive men, it is instincts that is the creatively affirmative force, and consciousness that becomes critic and conscious; with

(1) The Sirth of Tragdy but of the Spirit of Chates Section 12:

it was this lesson of creek done, imperiland in the contra denings besieves possesses that the temporal to the decimpos the temporal to beforegoens and , able off to beblgired dol'y . Those income of iv together, the one to destroy art with the most on that to be beautiful ativ , soldse yesteen as sense end how , eldigiliesni ed sens galas a tody seldimilional ad same molton ups lie on od os sens molton and or herriche ode one wine ods and asserted verbeleens of entriv density decount encisaring out to his painter week on Jass tleaning to meve apploison special elem seigladelen ens ile sees apper en their own professions, and that they practiced them only by lastinet. to eroo has super out evad on "sociacil to gino" courte and this Socratio reticualism, which condens existing states theresishs moreever yourses turned, (and it shall not so otherwise with the gooveteson of today), he saw legtinet, libraton, unaratus he ase their forces out betteful tool ald most han draw ban eguelword to soul out bus see and the guide lie to seemine tobide him this terevier Intinues with the phrane, we are effered a key to the character of the refloral-states as by the conterful phenomena which heartful delication of acceptance cases, seen ale allegation of the colors begins to fall aim, as received a secure amport in the utterances of a diviso voice wales teadifeates and anon onevit a to votes, whenever it roses, always diseases. In this actoring rebail or rebut al erroges vist mobely evidentest evulus immouds lie of careful suchtgeored probates to secreta end event bas even productive were it is instinct that is the creatively afficultive force, and councilous but the second that escapologues has ecres

A dominant of the sections

acts critically and dissussively; with 3ocrates, it is instinct that becomes critic and consciousness that becomes creator -- a perfect monstresity per defectam. (1). Socrates was a typical non-mystic, in whom, through a cancerous superfectation, the logical nature is to the same excessive degree as instrictive wisdom is developed developed in the mystic. This practicing music and poetizing on the eve of his death are the only signs he recognized as to the limits of logic. "Perhaps, -he must have asked simself, -what is not intelligible to me is not therefore unintelligible? Perhaps there is a realism of wisdom from which the logician, the seeker after truth, the rational, is shut out? Perhaps illusion is even a nesessary correlative of truth, and Art, a necessary supplement to molences, there stands a professed illusion, that with the clus Like the artist-dreamer, the Bocratte rationalist, too, finds a great satisfaction in the present, and like the former, this satisfaction protects him from the practical ethics of pessimism with its lynx eyes shining only in the dark. Thenever the truth is unveiled, the artist-dreamer will cling with rapt gaze to whatever still remains veiled after the unveiling. The Socratic rationalist, gots his enjoyment and satisfaction out of the cast off veil. He finds his highest pleasure in the process of a continuously successful unveiling effected through his own unmided of orts. There would have been no science (logic, truth-finding) if it had been concerned only with that one maked goodess and nothing else. For then its disciples would have felt like those was wished to dig a whole straight torough the earth: each one of them perceives that with his utmost lifelong efforts he can excavate but a very of life would be so much evoluned, that he would permane feel the

(1) The Birth of Tragedy out of the Spirit of Music. Section 13

pecaes oritically and discussively; with pocaes, in is instinct that becomes oritic and consciousness that becomes orester—a perfect annexionity per defectant. (1). Potentes was a typical neuropatic, in when, through a cancervae apperfectation, the legical nature is the course exceeded the fee course exceeded the fee four exceeded the fee four exceeded and the course of fee feels and the course of the cou

like the strict-dreamer, the goorate retionalist, too, that a great setisfaction in the present, and like the former, this satisfaction protects him from the protical ethics of pessimian with its lynx eyes shining only in the dark. Thenever the truth is a david, the last this call only in the case of the truth is davelied, the artist-dreamer will oling with rapt gase to whatever still remains velied after the wavelil g. The sociation of the ones off retionalist, gets his emjoyment and satisfaction out of the ones off retionalist, gets his emjoyment and satisfaction out of the ones off veli. So finds his algoest pleasure in the process of a continuously veli. So finds his algoest through his own asalated of orther there well have been no solunce (logic, truth-finding) if it had been concerned only with these one caked goddess and nothing class. For then its disciples would have felt like those who winhed to been the straight that one caked goddess and nothing class. For then its disciples would have felt like those who winhed to then the the atmost illess of the sarter such one of these perceives also with his atmost illess of ordered as one ordered but a very

(1) The Birth of Tragdy Out of the Spirit of Music. Section 13

the vill introductions, or con, strongles his parents and as a driend, small portion of the enormous depth, and this is filled up again before his eyes by the labours of his successor, so that a third man seems to be doing a senseble thing in selecting a new spot for tunneling. Now suppose it comes to be shown conclusively that the antipodal goal cannot be attained thus directly, who will then still care to toil on in the old depths, unless in the meastime he has learnt to content himself with finding precious stones or discovering natural laws? It is for this reason that Jessing boldly said that he cared more for the search after truth than for truth itself, in saying which, he revealed the fundamental secret of 30c ratio rationalism, to the autonishment and ancer of Socratic rationalists, Sesides this, there stands a profound illusion, that with the clue of logic, thinking can reach to the nethermost depth of being, and that it can modify it too. This metaphysical illusion is added as an instinct to Socratic rationalism and again andagain, leads the latter to its limits, as it did with Bocrates himself, where it must change into art, that is summon illusion, appearance and untruth; in socrates' case, music playing and poetising. "For the periphery of the circle of Booratic rationalism has an infinite number of points, and while there is still no telling how this circle can ever be completed and measured, yet the noble and gifted man, even before the middle of his career, inevitably carries into contact with those extreme points of the perphery where, staring into the unfathomable, he sees, to his dismay, how logic coils round itself at these limits and finally bites its own tails (1). If illusion does not here hasten to the rescue, then, the instinctive love of life would be so much weakened, that he would perhaps feel the last remnant of a sense of duty, to put an end to this world, like (1) - The Birth of Tragedy out of the Spirit of Music, & 17

the fiji islander who, as son, strangles his parents and as a friend, his friends, and thus a practical possinism might give rise to a horrible ethics of general slau-ghter out of pity.

conditions. Fightly as the will to truth is, it is not mightler than life, which seducing even the truth-willer by the illusion that he can unfathom her, can always have the means to enhance or at least secure itself; her "illusions" are the most crafty, the most effective and the least discernable, and they are always ready at hand, a whole huge store of them. He recognized another greater and infinitely more mischievous pestilence valor haveing schieved mast ery over sen, has set to drain them of their blood and kill them slowly: The religiomoral idiosyncrasy. And he set unhesitatingly to fight the greatest battle for hife ever fought; he felt himself irresistibly urged to throw off the yoke of morality and liberate life.

and most superflows agonies of spirit in which this most gallant soldier has pined away? The could listed to the sighs of that lonely and troubled mind, that hyperborean? He does not ask so much of his reader when, before lifting his curtain over the fiercest battles, he says: I am only too well aware of the conditions under which a man understands me, and then necessarily understands. The must be intellectually upright to the point of hardness, in order even to endure my seriousness and my passion. He s must be used to living on mountain-tops, --possessing from strength a predilection for questions for which no one has enough courage nowasays; the

(lastpulat, prefect. (B) dat Bestim to you we have

the Filt islander who, as con, structies his parents and as a friend, his triseds, and thus a proticel position alone give rise to a horrible of les at general sleet out of play.

But this was not the only timety, Wietache saw in our present conditions, wighty as the will to truth is, it is not mightler neitalli and of welliw-distr and nove automber deine jetta most that he can anisting her, our along that extend to enhance or or least agone teast; and "illusions" ore the cost crafty, the root of these and the track discount bis, and they are alvays roady to hand, a whole hour store of them. He recognized another erector and infleting mary mischivens positioner which havelng muhisved ills but hoold wheat to count than of the and they never them then slowly. The rollgionoral latesympters, and he release tion ed transce the createst testile for life ever fought of giget has wiferen to oney and its would to bear tidisaleevel lisable ittorest uties decrease and the management of the contraction of the c

secressid eds to support ent se course of our biscom one suc fueller teen eins doing at Siving to selegge and liveque took has sand to emple and of settl block on't Types boold bad wellice se see for sook off theretography that the those the act and meen of his reader when, before lifting his cortain over the fleroest takes and the sayer is an only too well sware of the conditions under, which a men endergrands me, and then necessarily understants. The news tobre at , assables to saley sat at Junior vilesteets of tens to endure my corlonance and my passion. He waste be used to solventibers a drynerse more galesessog--, ager-missison ac phivil for questions for water no one and enough courses nowalayes the

courage for the forbidden; his predestination must be the labyrinthe The experience of seven solidudes. New ears for new music. New eyes for the most remote things. A new conscience for truths which hitherto have remained dumb. And the will to economy on a large scale: to husband his strength and his enthusiasm ... He must homour himself, he must love himself; he must be absolutely free with regard to himselft" (1) "Te, hyperboreans, know toowell how far outside the crowd we stand. Beyond the borth, the ice, and deathour life our happiness.... We prefer to live amid ice than to be breathed upon by modern virtues and other southeraly winds." (2)

The deterioration of the European race: the reversion of all the noble estimates of value, inherited from antiquity or inherent in man, the shattering of the strong, the spotling of great hopes, the casting of suspicion on the delight in beauty, the breaking down of every thing Autonomous, manly, conquering and imperiousall instincts which are natural to the highest and most successful type of HAN -- into uncertainty, distress of conscience and self-destruction ; the inversion of all love of the earthly and of supremocy over the earth, into hatred of the earth and earthly things, until "unworldliness", "unsensuousness", and "higher man" all fused into one sentiment -- inshort, the war against life, was carried out under the suspices of Christianity. "I should say that Christianity has hitherto been the most portentous of presumptions. Hen not great enough, nor hard enough, to be entitled as artists to take art in fashioning WAY: men, not sufficiently strong and far-sighted to allow,

to all the low, the leaver glos, the valger, and the plabeles. It use out of this nation of fintance that they first erropated the

(lantichriat, preface. (2) 10. Section 1 1 2 and to cold a dist

to the man of man relieve (2) (2) The Genealogy of Horab, \$2

courage for the Torbidden; his predesting must be the laborintha The experience of seven solidades. Hew ours for new nusio. New ayes for the cost remots things. A ass conscience for trains on in paral a go vacacee of lile end bad .dash bonioper over circulate wooded from electrome and has ofpared and handend of releva himself, as must love himself; he must so checkely free with regard to bineeift" (1) "We, byner-boronge, and to binger outside the orded we stend. Engend the horte and the three and dectheod of made onl blue avil of medeus of deenly the than to be breathed upon by modern virtues and other southersly winds. " (2) The debort oration of the European races the reversion of all the noble estimates of value, taberited from antiquity or inherent to man, the shattering of the strong, the spilling or great hopes. the casting of suspicion on the delignt in beauty, the broading down of every thing Autonoscous, mealy, conquering and importionsall lactimote which are natural to the algaest and tension lin type of Min--into ancertainty, distress of conscience and self-destruction the laverague to bee gistres out to evel lis to noteward out a main litue annies vidires bue dires eds to berted onal dires eds nanwaridiness, 'assessesses, ask wigner mass all fored into one sentiment -inchert, the war spainst life, was carried out under the suspices of Christianity. " should say that Christianity has hitherto been the most portentous of presemptions, Healant great energy, nor next energy to be envised as artists to take our in taghioulag HAT: men, not saidlelently strong and for-signed to allow,

with sublime self-constraint, the obvious law of the thousand failures and perishings to prevail; men, not sufficiently moble to see the radically different graces of rank and intervals of rank that separate man from man: --such men; with their "equality before God", have hitherto swayed the destiny of Europe; until at last a dwarfed, almost ludicrous species has been produced, a gregarious animal, something obliging, sickly, mediocre, the European of the present day. (1).

Right Andre in the day official and photochants

The English psychologists have shown their crass inepitude in the study of morals in their common agreement about the origin to see design with the course proper at the few sizes on the of the idea and judgement of good, According to their general on upon leadurge itself as one caprocator of traintheory, of which it is not denied they have produced more than one halo to him one that is that , seel finelly ever variety, man had originally praised and called good altraistic every event with a sound, and thereby at the same the acts from the from the standpoint of those on whom such acts were fion of its it is because of the origin than the conferred, that is, those to whom they were useful. Subsequently, the origin of this praise was forgotten, and altruistic acts, simply because, as a sheer matter of habit, they were praised as good, came also to be felt as good -- as though they contained in themselves some intruisic goodness. But this is all wrong. The real homestead of the concept "good" is sought and located in the wrong place. THE PART OF SUCH MEET SHOWING The judgement "Good" did not originate among those to whom goodness was shown. Much rather has it been the good themselves, that is, the aristocratic, the poerful , the high-stationed, the Agh-minded, who have felt that they themselves were good, and that their actions "Aristonest", Anabish a lin the ground again, in were good, that is to say, of the first order, in contradistinction to all the low, the low-minded, the vulgar, and the plebeian. It was out of this pathos of distance that they first arrogated the right to create values for their own profit, and to coin a list

(Matichrist, pretace. (3) id. Section 1

(1) Beyond Good and Evil, 862 (2) The Ge

(2) Ele Genealogy of Morals, &2.

with sublime split-constraint, the serious law of the thousand failures on periodicy to prevait men, not sufficiently able to nee the radically different grades of rank and intervals of rank that sequence men from man--specy cont with their requality before dod", have hitherth awayed the demtiny of Surepe; until as last a last a dwarfed, almost indicrous species has been produced, a gregarious salical, something coliging, sidely, codioses, the Caramean of the present day. [1].

in the study of morals in their common agraceant about the origin foreness steer or guthweens theon to receptant his seet end to theory, of which it is not denied they have produced come then one variety, man had griginally prelead won called good algorite eres afon down made at the sold to intophase add-month and north afon conferred, that is, those to wasm time were appropriate. Subsequently, glomia anna atteintsia bas astrogram ass pelarg alas ic atgino edi because, as a sheer watter of in it, they were praired as good, contennent ni benfarace veds dwoods as-book as first ed of cela ener basiconce iser our agrow ils of aint tos accentory cicloratel emos "socia racew eas at besseel the salence of "boog" second one lo The judgement woods would nake anna shore to blood to wood we control of was shown, duch rather has it been the good themselves, that las the aristocratte, the pourful, the bing-stationed, the fire-minded, who have felt that they thomselves were good, and that their actions colionisabbautano at . water that the To year of of sant abon ever to all the low, the low-minded, the valger, and the low low it eds besangers seil to the said expense to be seid to the see sall a also of has ellery wer wholl not couldy effect of their Juxtaposed with the true theory: what could the masters have to
do with utility? The standpoint of utility is alien and simply
inapplicable when we have to deal with as volcanic an effervoscence
of supreme values, creating and demarcating as they do a nierarchy
within themselves. It is rather athe pathos of mobility and distance,
the chronic and despotic esprit de corps and fundamental instinct
of a higher dominant race coming into association with a meaner
race, amunder-race, this is the origin and antithesis of good
and bad.(4)

The masters right of giving names goes to far that we may even look upon language itself as the expression of theirpowers. They say," this is that and that is that", seel finally every object and every event with a sound, and thereby at the same time take possession of it. It is because of this origin that the word good is far from having any necessary connection with altruistic acts, in accordance with the erroneous beliefs of English moral philosophers. It is, on the contrary, the decay of aristrocratic values, that occasions the antithesia between egoistic and altruisto press forth, sore and more heavily on man's conscience. It is he where instinct which gives rise to such antithesis and finds in them many ways of expressing itself.

tenable explanation of good and evil, when we realize that everywhere "aristocrat", "noble" in the social sense, is the root idea out of which have necessarily developed "good" in the sense of high calibre, "with a privileged soul" and development (i) The Generalogy of Morals, § 3.

D- " with aristocratic soul", "noble" in the sense of " with a soul of

of the sames of each values (2), fle (2) Ele Genedayy of Morale, f.d.

The error of the amplies theory could be se a more clearly when juxtaposed with the tracty: what could the masters have to do with utilisy? The standpoint of utility is alien and simply inapplicable when we have to dead with as volcasio an efforwacement inapplicable when we have to dead with as volcasio an efforwacement of aupreme values, creating and despendently and destance, within themselves. It is rather wine partner of mobility and distance, the cappile asprit do corps and feminared instinct of a higher dominant race coming into association with a meaner race, this is the origin and autithosis of good and fractors;

The masters right of giving somes goes So far that we may even look apon lan usge itself as the expression of theirpowers. They easy," this is that and that is that", sent finally every object and every event with a sound, and thereby at the same time take possession of it. It is because of this origin that the word good is for from having any necessary connection with altraistic acts, in socordance with the erroneous beliefs of anglish moved philosomphers. It is, on the erroneous beliefs of anglish moved philosomphers. It is, on the entitlessis between egolatic and signishing the analyses of antithosis between egolatic and signishing pheas forth, nowe and more heavily on man's conscience. It is knewned instinct which gives rise to such antithesis and rinds in them cany mays of expressing itself.

To may approximate the only constant, true and payonologically tennole explanation of good and owil, when we realise that everywhere "aristocrat", "nobies, in the social sense, is the root idea out of which have necessarily developed "goods in the sense of high calibre, "with a privileged sonl" are developed.

(1) The General of Horals, & 3.

which invariably runs parallel with that other evolution by which "vulgar", "plebian", "low", are made to change finally into bed.

"The German "schlecht" is identical with "schlicht" which originally and as yet without any sinister innuendo, simply denoted the plebeian man in contrast to the aristocratic man." (1). Similiarly, I can think of the arabic words hasanggood and jayyed_good as originating from husn-beauty and joud_moble descent, and sayyee_ bad and radil_bad, as originating from soue_the general, the not-unique and rade_the weak. The aristocrats call themselves simply after their superiority in power, "the powerful", "the lords", "the commanders", or after the most obvious sign of their superiority, as for example, "the rich", "the possessors." Similarly among the Greeks, the Romans, the Celts, the same etymological interpretation applies. (2)

Whenever the highest caste is at the same time the priestly caste, "clean" and "unclean" confront each other as badges of class distinction. There the é idea of political superiority always resolves itself into the idea of psychological superiority, and in accordance with its general characteristics, confers on itself the privilege of a title which alludes specifically to its priestly function. The "clean man" is originally only a man who washes himself, who abstrains from certain foods, which are conducive to skin diseases, who does not sleep with the unclean women of the lower classes. It is through these qualities floods gulfs are cleft in the social plane. The knightly aristocastic values, on the other hand, are based on a careful cult of the

(1)-Genealogy of Morals, 84. (2)- Id- 85. which invariably runs parallel with that other evaluation by which realizary, "pleakary, "low", are made so change finally into bad.

"The Carden "achleone" is identical with "achlicht" which originally and as yet without any simister inmands, simply denoted the pleasan man in contrast to the aristocratic san." [1]. Similiarly, I can taim of the irabit words imaginged and jury-sugged as originating from mand-consist and joud-mobile descent, and saysed originating from mand-consist from sounding from sounding the metal and radial bad, as originating from sounding call immandives simply after inch superiority in power, "the powerful", "the lorder, with after inch superiority in power, "the powerful", "the lorder, with commendate", or after the most obvious sign of their superiority.

The forest of the final sign for the sign of their superiority.

The forest, the formula, the Oelta, the same especialistic superiorities applied the Spiles. (2)

Vacator tas highest easte is the mean size the priestly caste, "citen" and "uncient" control ones other as based of cites distinction. There the A idea of political superiority always resolves itself into the lines of payencieff superiority, and in ecordands with its general characteristics, conference itself in ecordands with its general characteristics, conference itself the privilege of a title which alludes scorifically to its priestly function. The "clear man" is originally only a men upo priestly function. The "clear are originally only a men upo ducive to tain disease, who does get elsep with the unclear ducive to the device classes. It is through them that the priestly aristometic.

(1) - Genealogy of Morals, SH.

is is with the Jows, the Jewish eleves of the Imperior Resembs physical, on a flowering, rich, and even effervescing healthiness, that goes considerably beyond what is necessary for maintaining life; on war, adventure, the chase, the dance, the tourney, war-on everything, that is contained in strong and free and joyous roaction-ired time abland the torm 'verlet he a term of representa-"All the world's efforts against the 'Aristocrats', the 'mighty' the 'masters', the 'holders of Power', are negligible by comparison with what has been accomplished against those classes by the Jews -the Jews, that priestly nation which eventually realized that the one method of effecting satisfaction on its enemies and tyronts was by means of radical transvaluation of vaues, which was at the same time an act of cleverest revenue. Yet the met od was only appropriate to a nation of riests, to a nation of the most jealously-nursed-priestly revengefulness. It was the Jews who, in opposition to the aristocratic equation (good-aristocraticbeautiful_happy_loved by the Gods) dared with a torrifying logic to suggest the contrary equation namely 'the wretched are alone the good; the poor, the weak, the lowly, are alone the good;

ones who are pious, the only ones who are blessed, for them

alone is salvation -- but you to all eternity the ovil, you aristocrats,

to All eternity, the evil,

you men of power, you are Athe horrible, the covetous, the insatiate.

the suffering, the needy, the sick, the loathsome, are the only

the godless; eternally also shall you be the unblessed, the cursed, the dammed! " (1)

happiness craffically shrough thesias of books bounded, or to said

(1). Genealogy of Morals. Section 7.

physical, on a flowering, rich, and even offervecing healthiness, that goes considerably beyond what is necessary for maintaining life; on ver, neventure, the cames, the dance, the tourney, vareous everything, that is contained in strong and free and joyous motion.

'tradaim' end ,'stanceraist' one famine efform end liam the 'masters', the 'holders of Power', are confille by comparison contrat gar ad sacsalo escar fantaga bedellomooos asen ala sadw Asiw ens sant berlies alleginers dolde noise placety sad that the admired bon coinque et l se noitoskeline golibello lo bontem eno se the dolde . separ to noiseelevenest isoibar to mane of each the same time an set of cleverest revenue. Yet the met od was fogs one to notion a of attains to notion a of essingouge wine jealously-muraed pricetly revengefulness. If was the Jew who. empisanossirombeca) acisaupo olsarcossiro eds es selsiacque al amightrans a nite barak (abo) out yd bevolggangiatitused one penotyew ends' tionen noticepe question end trouges of olyel sione the good; the poor, the wesk, the loving are alone the good; the saffering, the seedy, the sick, the losthsome, are the only ones who are plose, the only cass whome blessed, for them esamoseim net elve con totares the es not sud-moisavise el emple you men of power, you are give horrible, the coverage, the insatiutes, the godieses eternally also shall you be the amblement, the oursed, the dammed: " (3)

It is with the Jews, the Jewish slaves of the Imperium Romanum that the slave-insurrection in morals begins. They performed the miracle of the inversion of valuations by means of which life on earth obtained a new and dangerous charm, by fusing into one the expressions 'rich', 'godless', 'wicked', 'violent', 'sensual', and for the first time coined the term 'world' as a term of reprouch. It is with them that the revolt of the slaves begins in the sphere of morals. This revolt begins in the very principle of resentment becoming creative and giving birth to values -- a resentment experienced by those who, being deprived of the proper outlet of action, are forced to find compensation in an imaginary revenge. While every aristoctatic morality springs from a triumphant affirmation of its fundamental demands, the slave morality says 'no' from the very outset to whatever is outside itself, different from itself and not itself. It is this 'no' that is its only creative deed. The slave morality requires as the condition of its existence and external and objective world, objective stimuli, to be capable of action at all, for its action is fundamentally a reaction. The acts of masters, on the other hand, grow spontaneously, for master morality merely seeks its antithesis so as to pronounce a more grateful and exultant yes to its own self. Its conception is fundamentally positive, and as it were, saturated with life and passion as it exclaims, 'we aristocrats', 'we good boom', we beautiful ones', 'we happy ones' The 'well-orn' simily felt themselves the 'happy'; they did not have to manufacture their happiness artifically through looking at their enemies, or to talk contrasting and corresponding digues a toocd-neet, bineside-his

(1). Denomingy of morals. Section 7.

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sunamon multagmi and ic sevala daiwat ons , swat and daiw at it and beenching year assigns slaves at holipervisal-sveis out fant no shil doler to asses to enclassiav to notarever and to ofouris ear one ofal galent of .erene charges be seen a benissee direc and . 'Laurane, . 'drelety' . 'bencie' . 'seelbon' . 'dol' suclessique . donorger to mred a as 'birow' mred out benice out serie out ror produce out al entred sevals on the slover out this ment after at al Instruction to elected the very principle of resentants Succession a -- series of draid galvin has evident galdgeood To seline used to bevires sales , che ened to beculivene somever quadland as at action compete bull of beonch ote , action sussequelts a cost aguings villated eliacociera cases ellar syst tilesom evals edd , abnamed Larmonniant asi to dollaceritha thore lib , lies I ediated at mayojade of t sino grey ont more ton' The est al sais 'on' shis al st alless; son and "feest mon' to noisibaco eds as serieger gillerem evels ear .beeb evissere . Homise eviscelde ,bivow eviscelde has fedreixe has consistat asi a glissomenum at noises off tor lin so noises to elegano so of resolion. The some of masters, on the other hand, from apprenduals, sommencia of as on alsodiffue all anies vienes willston nestess tol noispecuate and the see to lie own sail of any families one laterage organs of il dit begarages, onew st as has pavifison vilateemsDash at on , the book out, 'we aristocrata', 'we good exer', we fier gi mis 'aro -ilou' en? - "tenno young or" , teeno inlinease tiens o nuscalusan es even son bib year ; tuggen ens saviesmens happiness artifically tarongh lossing at their encales, or to talk

fand lie themselves into happiness as is the custom of resentful men. The wasters do not caricature their enemies, they are usually proud of them. Their slaves, however, they regard with contempt and disdain and the words they apply to them always portend a kind of pity and care, and ## ring in a tone in which 'unhappy' is the predominant note. The happiness of the master is necessarily activity; that of the slave is a narcotic, a deadening quietude, a peace, a Sabbath, an enervation of the mind and relaxation of the limits, a purely passive thing. Thile the master lives in confidence and openness with bimself and others, the soul of the resentful slave squints; his mind loves hidden crannies, tortuous paths and backdoors, everything secret appeals to him as his word, his safety, his balm. He is necessarily more prudent that the master in his vehement and valient charge whether against danger or the enemy or the ecstatic bursts of rage, love, reverence and gratitude. Then the master resents, his resentment fulfils and exhausts itself in an immediate reaction and instils no venom. What Kip respect for his enemies is found, forsooth in an aristocratic man -- and such a reverence is always a ready bridge for love! He insists of haveing his enemy to himself as his distinction. He tolerates no other enemy but a man in whose character there is nothing to despise but much to honour: On the other hand, imagine the 'enemy' as the resentful man conceives him -- and it is here exactly that we see his work, his creativiness; he has conceived 'the evil enemy', the 'evil one', and indeed that is the root idea from which he now evolves as a contrasting and corresponding figure a 'good one', himself -- his very selfia (1)

(1). Genealogy of Morals, Section 10

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and lie themselves into harphoese of in the openes of brakens men. The musters do not caricaters their sucules, they are causily proud of thom. Their slaves, however, they regued with contempt and disdain and the words they apply to them always portend a mind of pity then been set at 'ungender' doing at ones and mais by bue tone you notes, The happiness of the master is necessarily sotivity; that of the slave is a merobile, a deadening quietude, a peace, a sabbath, an energation of the mind and relevanion of the limits, a parely passive thing. This the measur lives in confidence and spenceus reducing entire interest out to the south the bleeth drive his wind loves hidden craunies, tortuous paths and bacadeour, everything searet myteals to him as his word, his safety, his bains He is necessarily more prudent that the meater in his venesars and valient charge whether against danger or the energ or the equation bursts of rage, love, reverence and gratitude, then the meater resents, his recontact fulfils and exhausts itself in an immediate reaction and instits as venous What the member for his econion le found, fermooth in an aristocratic man-and such a reverence is always a ready widge for level we insiets of newplay his enoug to himself as his distinction. He telerates no other energy down but selected to mental selected to despise but much introcer out se 'young' ent onigned , band worke out no injuned of and occopies bin-and it is here exactly tone we see his year, his , 'em live' est " meno live est' bevience and ed : caestvitaere and indeed that is the ront idea from which he may evolves an a contrasting and corresponding figure a 'good one', himself--his Acah terrata

describes their neser less and contempt for enfaty, body, life and The two words 'sad' and 'evil' mark a great difference between confort, their waret joy and insense delight in all destruction, in each other although they both have an identical contrary in the word all the postumies of victors and escelly --- all these features of the good. 'Bad' is the master's name for the slave; 'evil' is the slave's " to beging and at the taril nome?" The ray connece of all outen name for the master. The really evil according to the resentment civilization is to aroun out of man, the baset of pray, a tame and morality is just the good man of the other morality; just the civilized asteal, a descripted autoli. Its real tools are the aristocrat, the powerful one, the one who rules, but who is destorted instincts of roughton and resumment, by the help of which the by the venomous eye of resentfulness into a new color. "These men aristocratic races, torother with their ideals were finally degraces who in their relations with each other manifest the greatest and prarposocods offices beared of virolouve inclines of consideration, self-control, delicacy, loyalty, pride and franchip, to be bestled up, bears slaves, represent the secilor of bur these men are in reference to what is outside their circle (where the these tools of civilisation are a dispense to absently, and sonatitute foreign element, a foreign country, begins,) not much better than rare of an argumous against civilization, ages of a remon beasts of prey, which have been let lose. For respect of what is civilination about the suspected. One may be purfactly justiff. outside themselves, they revert to the innocence of the beast-of-prey in being always afraid of the blocks beent that lies at the cor conscience, like jubilant monster's who come from a ghostly bout of of all aristogratio ruses and in balon an enate guarde out win murder, arson, rape, with bravado and a coral equanimity, perfectly rould not a hundred times be pirald, when one or she same time adm convinced that the poets have how an ample theme to sing and celebrate. then so on imman from form, as the cost of being perpotons It is impossible not to recognize at the core of all these aristocratic observed with the ionthcome apentucio of the discorted, the dom races the beast or prey, the magnifient blend brute, avidly rampant to stucked, the entempood. There is no deals we suffer from for spoil and victory; this midden core needed an outlet from time the to care tarat is to the forerend and policieses in ta to time, the beast must get loose again, must return into the wilderness this the "toma" man't the pretched medicary and modifying or atan -- the Roman, Arabian, German and Japanese mobility are alike in this need." (1) "Our qudacity has forced a way", says Pericles in his famous oration, Wiover every land and sea, rearing everywhere, imperishable memorials of itself for good and for evil(2). This audacity of aristocratic races, m.d. absurd, and spasmodic as may be its expression, Pericles sets in special relief and glory as he the want of understanding that orderally emjoine in those

(1). denselogy of Morals, Section 10

(1) Geneology of Morals, Section II Peleppowesion War.

mewied some real that a same with mark a group of real of the between brow and at grantage incidently as even done your discontin to the work grood, " Boot is the master" a mane for the slave; sevil is the slave; successful to the sale of the city of the resentance end such justingen wante out to mee acon but feet al willeren befrozent al one sad austar odo end end and introver edd sincossina ty the venomeus age of resentatives toto a new color. These own one in their relations with each other maifest the greatest consideration, soit-control, delicary, logalty, price and francing, there were are in reference to what is octaine their of role (where the foreign element, a foreign country, begins, i act much better then tenuts of proye shich have been let tobe. For respect of what is gerg-lo-Jesos ent le concessul and es staver gent , sevienzent abintuo to fued gireng a mort ence ode statemen toolide; etil concidence merder, areon, raise, with bravade and a corel equesimity, perfectly consinced that the poets have he send elece to sing and colebrate. oliniosista esent lin to pres est the entergoner of den eldlesogni at ti races the beast or pray, the megatifant stend brate, avidly rangeaut for apoli and victory; this hidden core needed an eatlet from time th time, the beast must get loose again, must return into the wilderness elns al enlia era velilden esecaget bac memmet analopia accom enteneed. . (1) "Car quescity has forced a way", angu fortoles in his Yamons oracion. (C. over every land and sea, rearing everywhere, importances memorials of itself for good and for evil(2). This endacist of aristorestic recea, m. d. absord, and apassodic so mag on its empression, vericies seas in special relief and clory as ne

describes their nonchalance and contempt for safety, body, life and comfort, their awful joy and intense delight in all destruction, in all the ecstaSies of victory and cruckty .-- all these features of the 'barbarian' and of the 'evil enemy'. The very essence of all so-called civilization is to train out of man, the beast of prey, a tame and civilized animal, a comesticated animal. Its real tools are the instincts of reaction and resentment, by the help of which the aristocratic races, together with their ideals were finally degraded and overpowered. "These beares of vindictive instincts that have to be bottled up, these slaves, represent the decline of humanity: these tools of civilisation are a disgrace to numarity, and constitute more of an argument against civilization, more of a reason why civilisation should be suspected. One may be perfectly justified in being always afraid of the blonds beast that lies at the core of all aristocratic races and in being on one's guard. But who would not a hundred times be afraid, when one at the same time admires than to be immune from fear, at the cost of being perpetually obsessed with the loathsome spectacle of the distorted, the dwarfed, the stunted, the envenomed. There is no doubt we suffer from 'man', today;
but what has produced this repulsion?
It is that the worm 'man' is in the forground and pullulates; it is that the 'tome' man' the wretched mediocre and unedifying creature, has learned to consider himself a goal and a pinnacle." (1) is a saile The above passages have been universally misunderstood. They were taken to imply that Hietmsche would approve of a policy of physical violence, opression, murder, arson, rape and torture, on a behalf of to-day's Germany, Arabia or Japan. But this only shows the want of understanding that modernity enjoins. In these was just a descriptions Sietzsche meant to bring home to us, how, in history,

(1) Genealogy of Music, SII.

(1) seasology of morals, Section!

eds to wasteln . sebibyoudt (2) Elezapowasiam Wan.

describes their mondaines and convents for exists, body, life and at motionized its at saution sansiat bus to! inter tied; fromme add to estates estate, estate, estate, and these factors of the beilan-oe lis to same ery ed? . 'thene live' out to bus 'asiasdam' civilization is to train out of man, the beast of pray, a teme and civilized animal, a domentioned animal Ita real fools are the instlucte of reaction and reseminant, by the help of which the aristocratic races, tegether with their ideals were finally degraded and everyowered, "these beares of violetive instincts that have to be bottled up, these slaves, represent the decite of humanity; specification and extrement of commants a era colecutivio to aloca seeds mare of an argument against civilization, more of a reason way dellisation should be suspected. One may be perfectly justified erco ent to sell feds samed mbroid out to bierta exevia gaind at of all oristocratic races and in being on one's guard. Hat we a minhs entr ones ent is one nedw blanks od senit berhand a ten bisow than to se immune from fear, at the cost of being perpetually obsessed with the lostnesses speciacle of the distorted, the dwarfed, the stanted, the envenment, facto is no doubt we suffer from than to the the whole has produced this repulsion? it is the the worm 'man' is in the forground and pullplates; it is that the 'teme' man' the wretched medicore and quedifying or sture. (i) ".elosnate a mus ison a licemia rebienco of bennael and

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the motives 'good' and 'evil' were produced and slowly evolved. Then he describes the ideal man he wishes us to produce now, he is very clear as to attribute to him a predominance of spiritual values. There he uses concrete physical qualities, he speaks only meatphorically, as I shall show later on.

There is another origin of the 'good' as the recentful slave has thought it out; It is not surprising that the lambs should bear a grudge against the great birds of prey. But that is no reason for blasing the great birds of prey, for taking the little lambs. and when the lambs say among themselves, "those birds of prey are evil, and he who is as far removed from being a bird of prey, who is rather its opposite, a lamb, -- is he not good?" then, there is nothing to cavil at in the setting up of this ideal, though it may also be that the birds of prey will regard it alittle sneeringly and perhaps say to themselves: "we bear no grudge against them. these good lambs; we even like them!" That wonder if the suppressed and the stealthily simmering passions of revenge and hatred, exploit for their own advantage and belief that "the strong have an option of being weak, and the bird of prey of being a lamb. Thereby do they win forthemselves the right of attributing to the birds of prey the responsibility of being birds of prey. Then the oppressed, the downtrodden and overpowered say to themselves with the vindictive guile of weakness, "let us be otherwise than the evil, namely, goods and good is everyone who does not oppress, who hurts no one, who does not pay back, who hands over revenge to God, who holds himself, as we do, in hiding; who goes out of the way of evil, and demands in short, little of life; like ourselves, the patient, the meek, the just", they are simply helping themselves to live on their slave-life.

the motives *good* and total mere produced and storily evolved. Then he describes the ideal men he wishes we to produce now, he is very vicer as to stiritual values. The news concrete physical qualities, he speaks easy mentpherically, in he ases concrete physical qualities, he speaks easy mentpherically.

There is suction origin of the 'tood' us the recentual slave bluens adapt and dank antelegram son at \$1 the it engaged and bear a gradge against the great birds of prey. But that is not . some i placifi ed palme to proy for sorie the little lambs. and when the large our ment themselves, which birds of grey are out, and he who is as far removed from boing a bird of prey, who is rather its opposite, a last, -- is he not good? then, the is is panist denons , icebs chas to op anisten ens al sa liveo of anisten wise to that the birds of properties record it additions that of cals and Jeniege symung on used ewe testioned of the squared has these appearance of it weeker that "then the ow teams book event and the stemisting simuring passions of revenge and natrod, exploit to noting on even gardes oder tens leited bas enstances are tions tot went ob quered; dast a galed to perg to brid ear bon " heer galed and toug to abile and or guttindlesses to shale our nevicementates niv responsibility of being birds of prop. then the oppressed, the downsling swifelbalv and dilw savisament of the beta-coreve has abbert of weakness, "let as be otherwise than the evil, namely, good and sech our ,ene on sand odv ,essance for sech odw encymere al beca not pay back, who hands over revenge to cod, who holds hisself, as at absence bee live to gov out to the aces of gallin at . on ow short, little of liver like ourselves, the patient, the moon, the just. they are simply halping the sale of alles on their slave-alles

This dismal state of affairs, this sorry scheme of things, has, thanks to the counterfeiting and self-deception of weakness, come to masquerade in the pemp of an ascetic, mute and expectant virtue, just as though the very weakness of the weak-that is, forsooth, its being, its working, its whole unique, inevitable inseparable reality-were a voluntary result, something wished, chosen, a deed, an act of merit.

In these circumstances the genius was born and lived. He saw
the Roman master race and its masterly value exemplified around him,
and he could only react to it, from the very m ture of things. At
the apex of his consciousness, alongwith goes an apex of another
'unconsciousness,' he broke into these words;

maglessed are the poor in sperit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted.

Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God.

Blessed are the meek, for they shall inherit the earth. Blessed are they which hunger and thirst after righteousness, for they shall be filled. Blessed are they which are persecuted for righteousness sake, for theirs is the kinedom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manners of evil against you for my sake......Rejoice and be exceedingly glad, for great is your reward in heaven....Ye are the light of the world....

with him, lest at any time the adversary deliver thee to the judge, and the judge per deliver thee to the officer, and thou be cast into prison..... Let your communication be yea, yea, nay, nay; for what so ever is more than these, cometh of evil. And if any man will sue thee

rate diamal state of arrairs, tais corry scheme of things, has, thanks to the counterfeiting and self-deception of weathest, come; come to masquerede in the pemp of an acceptio, eate and expectant virtue, fust as though the vary weathest of the weath-like its vertice, its ventices of the weath inseparable reality-were a voluntary result, some thing winned, chosen, a deed, ha act of merit. In these circumstances the genius was bern and lived. He saw the seems nester rate and tru masserly value exemplified around him, and he could only react to 10, from the very as ture of things. At the apen of all owner of things, he broke into those words:

vith him, lest at any time the adversary deliver thee to the judge, with him, lest at any time the adversary deliver thee to the judge at deliver thee to the officer, and then be east into prison.... Let your communication of you, yes, may, may; for what no ever is more than those, demonstr of ovil. And if may man will one thee

at the law, and take away thy cost, let him have thy cloke also.
But whoseever shall Smite thee on the right check, turn to him the
other also. And whoseever shall compel thee to go with him to a
mile, go with him twain...."

that hate you; and pray for them which despitefully use you and persecute you..... But unto the father which is in secret: And the father which seeth in secret shall reward thee.... Lay not for your-selves treasures upon the earth, where moth and rust doth corrupt and where thieves break through and steel.... Take no thought for the morrow: For the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.... Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on...... For all things do the gentiles seek.... Judge not that ye be not judged. For with what judgement ye judge, ye shall be judged, and with what measure you mete, it shall be measured to you again..... ""

the daughter against her mother...and a man's foe shall be of his own household...Come to me, all ye that labour and are neavily laden, and I will give you rest. Take my yoke upon you and learn of me: FOR I AM MARK AND 10 LY IN HEART; and ye shall find rest unto your souls. For whoseever shall save his life, shall lose it...But whose shall offend one of those little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea...an

THE MOSED AND THE PARTY WAS DESCRIBED HAVE BOD ON SHORE, THE AND

at the isw, and take away the cost, let ake have thy close also. Fat whoseever shall faile then on the right cheer, tarm to him the other also. And whoseever shall compel tuce to go with him the mile, so with him twallers.

the daughter against her mother...and a man's fee chail be of his own the daughter against her mother...and a man's fee chail be of his own the daughter against her mother...and a man's fee chail be of his own that the chail see to me, all ye that labour and are heavily laden, and I will give yea rost. Take my yoke upon you and learn of out the latter and ye shall find rest unto your couls. For whosever shall save his life, shall lose it....hut whose shall offend he can the could be were beater for his these were headed about his need, it were better for his that a man direct headed about his need, and that he were drowned in the depth of the seasons.

""..... Eunuchs for the kingdom of heaven's sake.... IF THOU WILT actual, a species, on temperant is corrupt, deciment, ther ME PERFECT. GO AND SELL SHAT THOU HAST AND GIVE IT TO THE POOR. AND and its instincts when it adjects and prefers that with is THOU SHALT HAVE THEASURE IN HEAVENS AND COME AND FOLLOW RE It is detrine that to it, obviostably is called the veligion of pity, but easier for a camel to go through the eye of a needle, than for a rich ty is opnound by the tools possions which unhance the energy of the man to enter through the kingdom of God ... and all things whatsoever faciling of life, and knoon a its appreciage, a man loves ye shall ask in prayer. Ballving, ye shall receive ... And whosever map whom me attion and by seems of his wity, the usule on the general shall exalt himself shall be abased; and he that shall humble himatretate of conkind seased by suffering is cultiplied a hondred fold. self shall be exalted ... For all they that take the sword shall perish Pity, furthermore, themrts the land of development which is the lan with the sword. Thinkest thou that I cannot PRAY to my father, and of selection. It proverves that which is ripo for death; it fights HE SHALL PRESENTLY GIVE HE MORE THAN TUELVE LIGIONS OF ANGELS? in favor of the disinterized and the opidemed of life. Thomas to ELE. BLI. LAMA BABACHTANIY ... I AND MY PATHER ARE ONE. the emititude of distortions and appraison of all kinds which is

an And the com andment WHICH WAS ORDAINED TO LIFE, I FOUND maintains in life, it leads life itself a membre and questionable TO BE UNTO DEATH But if ye through the spirit shall mortify the Educationary was right to considering the feeling of deeds of the body, ye shall live MIND NOT HIGH THINGS: but as the root of virtue, for by negat of it, life is douled rather condescend to men of low estate ... AVENUE NOT YOURSELVES, for ere worthe of dealer. The decreasing and infections effect of pity it is written, vengeance is mine. I will repay thus saith the lord.... mores those instingts thich aim at the proservation and exhaus I WILL DESTROY THE WISDOM OF THE WISE, AND WILL BRING TO NOTHING of the tolug life, for by multiplying mistry, as much as by preserving THE UNDERSTANDING OF THE PRODEST ... THE SORLD BY VISDOU KNEW NOT GOD. likket in miserable, it to the principle across in presetter deco IT PLEASED GOD BY THE POOLISHEESS OF PREACHING TO SAVE THEM THAT soint Groeks and trispotle recognized to pity a moroid and BELIEVE. FOR THE JEWS REQUIRE A SIGN AND THE GREEKS SEEK AFTER avapa atacal of which is was wish to Mid overs self from thes WISDOM. BUT WE PREACH CHRIST CRUCIFIED? UNTO THE JEWS? A STOMBLING by a margarity, assely, tengency, il BLOCK AND UNTO THE ORDERS POOLIGHNESS. BUT UNTO THEM WHICH ARE the theclorious, the Christian theologicus, delversally regard CALLEDY SOTH JEWS AND GREEKS, CHRIST, THE POWER OF GOD AND THE DISDOM tolang so the senses, the hospays, decent living, science, wa OF GOD NOT MANY WISE MEN APTER THE FLESH, NOT MANY MIGHTY, NOT MANY benesth them, as detrimental and sedestive forces, temptations, against NOBLE ARE CALLED: SUT GOD HATHE CHOSEN THE FOOLISH THINGS OF THE WORLD TO COMPOUND THE THINGS WHICH ARE MIGHTY; AND BASE THINGS OF eatl virtue, handlity, election, neverty, slay, in a whet , hollande THE WORLD AND THINGS WEICH ARE DESPISED WATH GOD CHOSEN, YES, AND

Till UCRE his akes a newpon to popula one so's shoups THE PERSON OF THE CO. HAT AND MAY AND BIVE IT TO THE POOR, AND THOU SHALL MAYS WHARBURS IN HEAVEN AND COME AND POLICY REALS, It is sation for a cansi to go through the eye of a seedle, than for a rich neverther through the stage of Godess and all tologo wheterever ye chall cak in proyer, Didiving, ye shall recoive.... and whosever -min eldmin lishe just ed has thouse ed lishe liceria siano lishe dairog Llade brows eds east that the tor. . bestere ed fieds the with the sverial tends to be the tend of the tend of the tend of the tends of the t HE GRAIL PRESENTLY GIVE HE HORE THE EVERY LIGIOUS OF ANDELST MET WILL LAND SABADATAS IN GHA L... TIBATEDAGAE ARAI , LES CEL edd gillion liene dirige end discould by il July Hised offer on or Jud | ADMINY EDIN TOR GEIN ... WIL Links on wheel est to shook rot . (EVIZORUOI TOE EDERVA. stores well to mes at december Total . for is is written, vengence is sing. I will ropes thus saits the lord.... DESIRED TERREST THE WILLIAM OF THE WILL ARE WILL BRIDG TO HOTHING THE DEPOSITE OF THE PROPERTY AND RELEASE SORIE BY TEADER AND SORIES. TANK WHEN EVAL OF ORIEGISE'S OF PERSONS THE DE GOS CREAKING TI BELLEVE - FOR THE RETUINE A SIGN AND THE GREEKS SHEEK APTEN SIBLOR A TERL SHY OTHER CARLET CARE AND THE AREA STOR SINCE BLOCK AND DETO THE CARREST FOOLESHEES. - FUT UNTO THE RELOR ARE CALLEDS SOTH JEES AND GREET, CHRIST, THE POPPE OF GOD AND THE TIBBON. YEAR TOE THAT THAT TOE HELIT HER SETTLE HER HELY THAN TOWN GOD TO NORTH ARE CALLED . SUE OF STATE CHOCKE THE FOOLISH EVIEWS OF THE WORLD TO CONFOUND THE THIRDS PRICE ARE NIGHT; AND BASE THINGS OF THE SOUR AND THIS OF THE PART CARITAGO HAR GOVERT CHA GLEOW GRT. THINGS UNION ARE NOT, TO ASING TO SOUGHT TRIBOS THAT ARE: etc.etc.etc.

POTE DESERVE SE LIFET THEN NOW MORE OF DAME an animal, a species, an individual is corrupt, decadent, when and where markers may about from the otertain a folio and dishonest it loses its instincts when it selects and prefers that which is detrimental to it. Christianity is called the religion of pity, but months they only analytics that to to one, to shot anot plty is opposed to the tonic passions which enhance the energy of the work flat wally are described and the marrain are the stable of feeling of life, and hence, its action is depressing. A man loses Miss likely professed onlineradorestica també power when he pities and by means of his pity, the drain on the general THE STATE OF THE PARTY AND TO RESERVE TO REPORT IN NAME OF strength of mankind caused by suffering is multiplied a hundred fold. so are release for viller as ever their influence has exten Pity, furthermore, thwarts the land of development which is the law H one are Edmonwithry, and the composts from of selection. It preserves that which is ripe for death; it fights in favor of the disinherited and the condemned of life. Thanks to hore called throng that which enhanced it. at the multitude of distortions and abortions of all kinds which it a light limited by and resident to britise length in earlied while maintains in life, it lends life itself a sombre and questionable aspect. Schopenhauer was right is considering the feeling of pity as the root of virtue, for by means of it, life is denied and made more worthy of denial . The depressing and infections effect of pity thwarts those instincts which aim at the preservation and enhancement purely field bloom world is not to be opported with the corld of the value life, for by multiplying misery, as much as by preserving long, moverer. Far the long, on we have said, reclients really allthat is miserable, it is the principle agent in promoting decadence. charges the former daloifies it, depropriates it and medica it The Ancient Greeks and Aristotle recognized in pity a moroid and Ches the conces "nature" and thron to make the unrest be of the dangerous states of which it was wise to rid one's self from time word "natural" had to sognion the menting of to time by a purgative, namely, tragedy.(1)

The theologious, the Christian theologians, universally regard such things as the senses, the honours, decent living, science, as beneath them, as detrimental and seductive forces, temptations, against which one should keep guard. They fail to realize that what they call virtue, humility, chastity, poverty, pity, in a word, holiness (!) Antichwist, § 7.

".ofs.ofo.ofe :ERA TART CORIET THOUGH OF FELDE OF .TOR MAN HOLES CORIET an coloni, a species, an individual is corrupt, decedent, when at dolly dads england him escaler \$1 mone, escalstant his secol \$1 and a stig to melation eas believe it washested to the serious and a of ty the consecution and the total parties and the end of the end of the feeling of life, and bende, its action is depressing. A man leses power when he pittes and by means of his pity, the drain on the general . Diet betheed a beligision at notrellas of beand balanam to aspects wal and al moley decembered to Atal add atrawed , stommentant , wall estati \$1 tosago not egin el delde fans sevuenous \$1 .nottoeles to es adment of the distribution and has believed in the to work al 21 doldw shalk lis to sacktreds has sacktretelb to sheekles ast eldanolizeup has erdmes a lieefl elli sonel di .elli al calafulem aspect, Scatpenhouse was sight to considering the feathes of pity as the root of virtue, for by means of it, life is decied and made grig to toette epoiscetal has maistered and . Inised to warraw even inecocasine Des nelicyrenera ens is mis deline esemisani escris estavuis of the voice life, for by maltiplying misery, as made as by pronerving eilians to misorable, it is the principle acuat in promoting decodence. the Assless Greeks and Aristetle recognized in pity a moreld and dangerous states of which it was wise to rid oce's self from time to time by a purgative, samely, tragedy.(1)

The theologicus, the Christian theologians, universally regard such things he the senses, the honours, decent living, science, as beneath them, as detrimental and seductive forces, temptations, against which one should keep grand, They fail to realise that what they call virtue, humility, chastity, poverty, pity, in a word, holiness (1) Agicles, t. 5.7.

had done incalculably more harm to life, than any sort of horror and vice. Morover, they should from the start in a false and dishonest position to all things. The pathos that grows out of this state, their dishonesty, they call 'faith'; that is to say, to shut one's eye's once and for all, in order not to suffer at the sight of falsity. It is infact, their profound self-preservative instinct which forbids reality ever to attain to honour in any way, or even to raise its voice. For wither so ever their influence has extended, valuations are topsy-turvy, and the concepts 'true' and 'false' have necessarily changed places. That which is most deleterious to life is here called 'true', that which enhances it, elevates it, says year to it, justifies it and renders it triumphant, is called *false*. (1) in Christianity, neither merality nor religion comes in touch at all with reality of Nothing but imaginary effects, (sin, salvation, grace, punishment, forgiveness of sin, repentence, temptation of the An imaginary teleology devil, presence of God; , the Last Judgement, Ever lasting Life, this purely fictitious world is not to be conformed with the world of dreams, however. For the latter, as we have said, reflects reality. whereas the former falsifies it, depreciates it and denies it. Once the concet 'nature' was taken to mean the opposite of the concept God, the word 'natural' had to acquire the meaning of abominable. The whole of that fictitious world takes its root in the hatred of nature, that is reality. it is the expression of profound discomfiture in the presence of reality. But doesn't this give us a clue to a perfect understanding of Christian theologians, for who is the only kind of man who has reasons for wriggling out of

(1). Anticuries, Section 16

⁽¹⁾ Antichrist Section 9.

and whose increase, they should from the start, in a raise and dishonest
and whose merever, they should from the start, in a raise and dishonest
goaledus to thi things. The pateon that grows out of this state,
their dishomesty, they call "faith"; that drows out of this state one's
ope's once and for all, in order not to suffer at the sight of
falsity. It is infere, their professed unit-presentative instinct
which forbide remitty ever to attain to homest in any way, or even
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valuations are topey-tury, and the concepts "true" and "false" have
necessarily changed pinces. That which is most delotarious to life
is howe called "true", that which embances it, elevates it, says you
to lie, jastifies it and remarks it trimphant, in onlied "halps". [1]

In Cartesiquity, notiner dereitty nor religion opped in bouch Mothing but imaginary causes (God, thee Soul, Spirit, etc.); at all with reality. A mothing but immediatey effects, (old, calvation, grace, pullsheet, forgiveness of sin, repentence, tempingion of the an imaginary telectory dovii, presence of doch', A the Last despends, Ever lasting life, this purely fictions world is not to be conformed with the world of dreems, however, For the latter, as we have daid, reflects realty, whereas the former rainifies it, depreciates it and desired its ons to altergo and need of news saw 'engine' sopnes and cont SERVE TOWNS A PROPER MANUAL SERVE SHOPE To gainsen out evison of han 'Levetan' brow est , bob success al soon ast comes bires epolated it that to slow off . elemented prefound disconfiture in the presence of weality. But decomit this give as a clas to a perfect endorsteading of christian theologicans. To see only sind of men who has reasons for wriggling out of

(1) Antichrint Section 9.

reality by lies and fictions that are directed against life, except
he who suffers from reality and life? But in order to suffer from
realityand Life must one not already be a bungled portion of reality
and Life? (1)

The Christian concept of God, leads inevitably to the same conclusion. A race that still believes in itself. also has its own God. In him, it honours the conditions which enable it to remain uppermost, that is, its virtues. It projects its joy over itself, its feeling of power, into a being whom it can be thankful for such things. When confined to this, Religon is a sort of heroworship, a sort of gratitude. But such a God must be able to benefit as well as to injure, to act the friend as well as the foe. The monstrous castration of a God by making him a God only of goodness, would lie beyond the pale of the desires of such a community. The evil God is just as urgently needed as the good God: for a people in such a form of society certainly does not owe its existence to teleration and humaneness. " hat would be the good of a God who knew nothing of anger, revenge, envy, scorn, craft and violence? __who had perhaps never experienced the rapturous ardeurs of victory and of anaihilation? No one would understand such a God; why should one postess him? Of course, when a people is on the road to rain, when it feels its belief in a future, its hope of freedom vanishing for ever; when it becomes conscious of submission as the most useful quality, and of the virtues of the submissive as well as self-preservation measures, then its god must also modify himself. He then becomes a tremulous and unassuming sneak; he

resilty of lies and flotions that are directed against life, except to ware or suffer from the ware suffer and tite must one not established the must one not estably be a burgled portion of resilty and lifer (1)

The Christian concept of ded, leads inevitably to the same conclusion. A read that still believes in lists, also has its own ded. In him, it meaners the conditions with embla it to remain uppercost, that is, its virtues, it projects its joy over isself, its faciling of power, late a being when it can be thenkful for each things . The confined to this, heligon is a sort of horodilened of side of some bod a done sug .. and though to those a quintrow on well on to lajure, to not the friend as well as the for. The monatrons castration of a God by caring his a God only of goodness, sould lie bayond the pale of the dealres a such a community. The cull God in Just as urgently decided as the god God: for a all eve ten anch ginistres gasioes to much a some Mi ofgeor or a god who know nothing of actor, revene, eavy, scorp, oraft and victement sucretion and benneledge rever ecantred bad one repelledge the state bastershop bloom one old recitations to bue project to and an al signey a most service to this secret one blocks the road to rain, when it feels its belief in a fature, its hope of as the most neered quality, and it the virius of the substant and sa well as self-preservation measures, then its ood must also modify bisself. He than becomes a tremslous sad unseswing sneak he

and 'love' even tow rds friend and foe. He is forever moralising, he crawls into the heart of every private virtue, becomes a God for everybody; he retires from active service and becomes a Cosmopolitan....

Formerly, he represented a people, the strength of a people, everything aggressive and desirous of power lying concealed in the heart of a people; now he is merely, the good God....In very truth, Gods have no other alternative, they are other the will to power in which case they are always the Gods of whole nations,----or, on the other hand, the incapacity for power--in which case they necessarily become good."(1).

his "chusan" propie. Jime than he has good travelling ever foreign

Now let us face the facts, with the requisite daring, "the courage for the forbidden": Is it not the same instinct, by which the subjugated reduce their God to 'goodness in itself', they also cancel the good qualities from their masters by diabolis/ling the latters God? and therefore the good God is the altractic abortion of decadence as well as the devil?

strong, placky, masterful and proud has been eliminated from the concept of God, and step by step, he has sunk down to the symbol of a staff for the weary, of a last straw for all those who are drowing; when he becomes the pauper's God, the simmer's God, the sick man's God, and the attribute 'savior', 'redeemer', remains over as the one essential attribute of divintty, what does such a degenerating meta morphosis fo f the Godhead imply? Does it not imply that had kingdom has become larger? Formerly all he had was his people,

equasia 'yesse of the soul', the pessetion of all habred, lemiency and 'love' even tow reds friend and foe. He is forever meralising, he crawls into the heart of every private virtue, becomes a Cod for every cody; he retires from active service and becomes a Cosmopolitan...

Formarly, he retires from active service and becomes a Cosmopolitan...

Faind sufferenties and desirous of power lying concealed in the heart tains a people; her he heart the concealed in the heart of a people; here he desire the will to power in have no steer alternative, the good sod....in very truth, Gods have no steer alternative, the Gods or ends nations, ---or, on the ether nand, the incapacity for power—in which case they necessarily steer and, the heart nand, the incapacity for power—in which case they necessarily seeds good.*(1)).

sow let us face the foots, with the requisite usring, "the courses for the forbidden": Is it not the same instinct, by which the subjuggeted reduce their food to "goodness in itself", they also concert the good qualities from their masters by dissolfs/ting the latters code on therefore the good God is the adaments abartion of decadence as well as the devile

men the pre-requisites of accending life, when everything strong, place, anaterful and proad has seen eliminated from the concept of God, and step by step, he has sunk down to the ayency of a start for the yeary, of a last strong for all those who are drowing when he becomes the pauper's God, the along wants the satisfact, the along the satisfact, the consist over a the one caremtal attribute 'estint, and does and a depondrating meta morphosis for the Rodmand imply Does is not input that

his 'chosen' people. Since then he has gone travelling over foreign lands, as his people have done, but "he remained a 'Jew', he remained the God of the back streets, the God of all dark corners and hovels, of all the unwholesom e quarters of the world His universal empire is now as ever a netherworld empire, an infirmary, a subterranean empire, a ghetto-empire ... and he himself is so pale, soweak, so decadent "(1). This God has undoubtedly degenerated into the contradiction and denial of Life, instead of being, like the Greek Deities, the transfiguration of Life, and its eternal yea. With this God war is seclared of life, on Mature and on the will to Life. He has become a sort of formula for every calumny of this world and for every lie concerning a beyondt in this God, nonentity is defied and the will to nomentity is declared holy. There is no doubt, of course, that the subjects of this God, may, as they have done, find pompons names for all these atrocities. Here the manner of killing time is to practice the casuistry of sin, self-criticism and conscience inquisition. The ecstasy in the presence of a powerful being, called *God*, is constantly maintained by the means of prayer; while the highest thing is a regarded as unattainable, as a gift, as an act of 'grace'. Here, the body is despised, hygiene repudiated, as sensual; the church repudiates even cleanliness (the first Christian measure after the evacuation by the Arabs of Spain, was the closing of the public baths, of which Qartaba, (Cordova) alone, possessed 270). Christian, too, is the moral hatred of the earth's rulers, the 'noble', and at the same time a sort of concealed and secret competition with them (the subjugated leave the 'body' to their master -- all they want

(1) Antichrist, & 17.

his 'chosen' people. glade then he hos gone traveling over foreign leads, as his people have done, but the realised a trew, he remained too cod of the book streets, the hot of all dark corners and hovels, origes is review will.... bires odd to wrettenp o meselenwow sail lie to assentation a vasatitat no entere birowanten a neve as wen at on answer oleg on at Mencale of but ... orless-erieng a evilence decadents.... This God has andonbiedly degenerated into the described and dealed to heared . will to island has noiselbergage paints at a transferention of life, and its storas yes. with this ded was is ceclered of life, on Mature and on the will to life. bus birew sidt to questes wire tot attent to tree a emosed and all Lor every lie concerning a bayond: in this Cod, accountity is defined and the will to essentity is declared hely. There is no doubt, of course, that the subjects of this Cod, may, as they have done, tind golffin to messas est evel beet strong seeds fin tot messas adoption time is to practice the causisty of sim, self-critician and consciones inquisition. The contag is the presence of a potential velog, called ends of the storest to shoom end to be the mother of propert while the the ne or still a se elderistinue at hebriggs h at point foodsid or 'green'. Here, the day is displace, byglene reputinted, as noisainno fevil ede) asemilmosio neve sossibuyen nommo ede :lepenes galacio and ton ,alego to edera ede of moisecoure add teste encada of the public batas, of saids Quetaba, (cordova) alone, possessed avo). Christian, too, is the mural natured of the earth's rulers, the techlor, Mile moisiseques jeupes has belsennes to Jues a emit epas and is bon converge tip--resem tiens of 'spec' end event best wides end; ment (1) Subisbush, 814.

is the 'soul'. Christian is the hatred of the intellect, of pride, of courage, of freedom, of intellectual libertinage. Christian is the hatred of the senses, of the joys of the senses, of joy in general. When Christanity set forth in set power among beasts of prey where it no longer met with exhausted men but inwardly savage and self-lacerating men in whom an inordinate desire for inflicting pain, for a discharge of the inner tension was predominate, it did not lack expedients. Aiming at mastering them, its expedient was to make them ill, interno-spiritually, though it had to concede to many of their castoms, by Christianising them. Such are the sacrifice of the firstborn, the drinking of the blood at communion, sensual and non-sensual torture in many a form, the great pomp of the cult, etc. Since the beast-of-prey does not respect suffering, he required, in order to acknowledge to himself that he suffers, and explanation, which Christianity immediately furnished: The tempting devil; in him man had an almighty and terrible enemy at whose hands he had reason not to be ashamed. For the ardour of women, a beautiful saint, and for the ardour of men, a Virgin Mary, have to be pressed into the foreground. To insist upon chastity only intensifies the vehemence and profundity of the religious mood and makes the cult warmer and more enthusiastic. To give one the pleasure of believing himself delivered from sin. it is not a necessary prerequisite timt thereto that he should be sinful, but only that he should feel sinful. If, however, faith is above all necessary, then reason, knowledge, and scientific research must be brought into evil repute: the road to truth must become the forbedden to truth sust be controlled.

is the 'soul'. Christian is the hardest of the intellect, of pride, of comesse, of freedom, of treedom, of the linearists libertinage, of joy in general.

Outcolfor then Christonity set forth in green power among beasts of prey

bna easys yibtawal sod over bestedate daily sen regnel on al etenty esix-lacers'that mean in woom on inordinate desiredor infilellor paic. wond for bib it eseminoberg she acteons would out to entenbulb a wot medi exam of new fuelberry oft sment halvesten to natural schoolberry tions to yoke as abspace as and st dayond tilensinter-caresat itil -jari's end to colving the same and are the colving to colving the colving the colving to the co lacentand and interest accommand at the salaming and accommand the salaming accommand accommand the salaming accommand accomma torters in many a form, the great pany of the cult, etc. Since the beast-of-proy does not respect suffering, he required, in order to acknowledge to himself that he suffers, and explaination, which Christianity immediately furnished The tempting devils in his man for nosavy had ed shad condy as yeone eldines has thinkels no bad to be asbemed. For the erdour of women, a bemedial of of the orders of men, a Virgle Mary, have to be present into the foreground. To insist agen chasting only intematiles the vehemone and orotanding . olden iguides even boa recruw sino eds neden boo book pociation eds he It ale most bereviet distant minister to exceed the one over the is not a necessary prerequisite time there that he should be alarmi. but only that he should feel sintal. If, however, faith is should be of term ibrascar offifmelos has accome accom self tracecom whether the evil remains the reat to trate must been live that spanet Apart to the sail and every other road so trata aget be controlled.

Since strong Rope is a much greater stimulant of Life than any single hat does the teoral order of the amiverest meany That sace and realized joy could be, then sufferers must be sustained by a hope for all their la wade a thing on a will of con which determines what that no activity can contradict, that cannot ever be realised; the was but to do was wast he had to leave nadone; that the value of a hope of another world. Et was precisely on account of this power of hope that the Greeks regarded it as the evil of evils, that lighte the ans or the steap stays the cities of dady that the the it remained behind in Pandora's box. W. The sufferers should not be destining of a people of of an individual, it runtshes of resumme let to die; they must be sustained to furnish the class for the scrarding to the degree of obstitutes. But what is the reality of priests to rule and to add more suffering into the world; no suicide all this? A paradition type of sen, flowlanted only at the cost is therefore tolerated. All this was done because Christonity wanted to rule over certain soils, on which Aphrodisiac or Adonis of God. The priose suits the date in which he determines the value cults had a rule, or over men who were not already decadent like things, this simples of God', the prison waste whereof again a state the Jewesh the slaves; among whom Christianity sprang. Inorder to be able to say no to everything that represents the ascending to this out, a "revaletion" in mesencury. The prices and the movement of life, prosperity, power, beauty and self-determination on earth, the instinct of resentment, become genius, had to invent unted, what the fall of God was, what foresting the minimum another world, from the standpoint of which that yea-saying to life postions of many for the prions is a consumer of over-steam." appeared as the most evil and most abominable thing. all the actural events of 157cg sirth, energings, decta, this

of life and growth, no longer the most fundamental instinct of life.

It has become abstract, it has become the opposite of life, --morality
as the fundamental perversion of the imagination, as the 'evil eye'

for all things. Christian morality is 'chance' robbed of its

innocence; unhappiness polluted with the idea of 'sin', well-being
interpreted as a danger, as a 'temptation'; physiological indisposition
poisoned by means of the canker-worm of conscience.

Figure draws a soury displantion between Christianity and the

98

Moralisy is now an longer the expression of the conditions of life and growth, no longer the most fundamental instinct of life.——norality is has become the opposite of life,——norality as the fundamental perfersion of the leaglnation, as the fundamental perfersion of the leaglnation, as the fundamental perfersion of the leaglnation, as the follows of its fundamental to conscion of vist, well-being interpreted at the canterpost to the conscions.

What does the 'moral order of the universe' mean? That once and for all thefe is such a thing as a will of God which determines what man has to do and what he has to leave undone; that the value of a people or an individual is measured according to how much or how little the one or the other obeys the will of god; that in the destinies of a people or of an individual, it punishes or revards according to the degree of obedience. But what is the reality of all this? A parasitical type of man, flourishing only at the cost of the healthy elements of life, the priest, here abuses the name of God. The priest calls the sate in which he determines the value of things, 'the kingdom of God', the pricet means whereby such a state is attained, 'the will of God'. This 'will of God' must be known -to this end, a 'revelation' is necessary. The priest had thereby, together with church edicts, formulated once and for all, what he wanted, what the 'will of God' was, ("not forgetting the daintest portions of meat; for the priest is a consumer of beef-steaks. !" A2 all the natural events of life, birth, marriage, death, this holy parasite appears in order "to denaturalize every natural value": in his language, to 'sanctify' everything. Disobedience to god that is to the priest, to the 'law', low receives the name of 'sin' and the means of reconciling one's self with God, are of couse of a nature which renders subordinate action to the priest all the more necessary, for he alone is able to 'save'. That the priest lives, it is therefore indispensible that people should sin. "Christianity deales the charch." From this it will be seen that

"Christianity deales the church." From this it will be seen that Nietzsche draws a sharp distinction between Christianity and the

What sone fair Tunes toorevine of to rebe is to be to for all those is suon a taing as a will of God which determines what a to entay and sand jancons evant of and en dady bus ob of ann nam wed to done wed of onlineous becomes at laudivibil as to signey end of that then to like out agade wente and we one out sittli shies of a seculary it. Laubividua no to to secular a to secular a according to the degree of obedience. But what is the reality of all this? A parastrion type of man, flourishing only at the sost of the desirby elements of life, the priest, here abuses the man of God. The priest calls the date in which as determines the value of things, "the mingde of God", the makes weens whereby again to -- rwons of seam 'bob to like' sing . bob to like ons' beniess of to this and, a "revelation" is medessary. The priest and thereby, ed Janv .lle no't bee come betelerno't .espibe donede affw nedsegos Seesaleb and paistegral Jon") .cow 'bog to Lily' and take beanse Plaskes of meast for the priced is a consumer of beef-ateaks. [4] A all the natural events of life, birth, marriage, death, this holy paragite appears in order "to densturalise every natural talue"; in his lemmage, to 'sauctify' overwhilms. Dispedience to god tale to each edd sevices went, wait eds as deering edd of al talt and the means of reconciling one's self with God, are of course ed in Seel's ed to releas establicates estab more necessary, for he slone is suis to tears', That the priest lives, it's therefore indispensible that people should sin.

"Onristianity desires the church." From this is will be seen that Mistasche draws a rawp distinction between Christianity and the

Church, as the latter still contained some elements of order and is different from the denial of authority characteristic of real Christianity. This church was not Jesus; but an insurection against the 'good' and the 'just' against the hierarchy of society, not its corruption as has been said, but against caste, privilege, order, formality, against the aristocratic values of antiquity.

It is not a 'faith' which distinguishes the Christian: The Christian acts, he distinguishes himself by a / different mode of action. He does not resist his enemy Cither by words or in his heart. He draws no distinction between foreigners and natives. between Jews and Gentiles (the 'neighbor' really means the coreligionist, the Jew). He is angry with no one, he despises no one. He neither shows himself at the tribunals nor does he acknowledge any of their claims. He never any under any circumstance divorces his wife, even when her infidelity has been proved. All this is at bot om one principle, it is all the outcome of one instinct. The life of the Savior himself was naught more than this practice .-- neither was his death. For he died not to save mankind but to show them how one ought to live. He no longer required any formulae, any arguments, any rites. His proofs are 'inner lights'. inward feelings. He did not even realise the fact that there are or can be other doctrines, but was incapable of imaginning a contrary judgement. Whereever he encountered such things, he bemoaned and only bemoaned such blindness -- for he alone sees the light. He alone knows the mode of life which makes one feel

some and drong an its older arthrephole

ol hos webme to canessie ence benishnee litte wettel ent es mismassie Last to ultalustanuado usinentus to Island sas novi succeptib Christianity. This church was not Jessel but an ingurection against the 'good' and the though and tenies the though of the the corraption so has been seld, but against casts, privilege, order, . Tain line lo seniev olisacoscine est tenione . Talicara ony cantaine on the selection of the contact and the contact and the contact c christian sees, he distinguished bimself by a f different mode. ald at to show yo redsidence sid tattor for mords or in also hearts He draws so distinction between foreigners and natives. between Jews and Gentiles (the 'meighbor' really means the coco serioned on .eac on data wages at aH . [wel eds . sainoisiles one. Se neither shows himself as the tribunels nor does he acknowledge any of their claims. He never any ander any circumstans divorces his wife, even when her infidelity has been proved. one to set the st tot one one paragraps, it is all the categore of one instinct. The life of the Savier nimest was accent our stantact buildes over of ton belb ad now .draeb it pow neutlem--, estioning was beringer regard on all ... vil or theme one wed mand wome of and formales, any armamate, may rites. His proofs are finner limits'. invari foolings. He did not even realise the foot that there are a galacizent to elegenal was tod , contitook testo of ase to conservy dudgement. Thereever he encountered such things, he bonosed and only benounce evon biladmess -- for he slore sees the lawl one ensur dolds will be show and swent encis all . Might "devine", "saved", "evengelical" and at all times a "child of god".

The Christian Church was built up out of contradiction to the life of Jesus, and his gospel. Its whole history is that of a gradual misunderstanding of the original symbolism. The fatal feature of Christianity lies in the necessary fact that its faith had to become as morbid, base and vulgar, or as rational, to meet arabian aristotelianism, as the needs to waich it had to minister were morbid, base and vulgar or rational. For after Jesus, 5t. Paul took over, and he was the reverse of a Christian. He only used the person and life of Jesus seeing that it could serve for a whole conflagration in the imperium. But in doing so, he distorted the Christianity of Jesus. Later on, St. Thomas completed the distortion.

When the center of gravity of life IIII. is laid, not in life but in a beyond in nonentity-life is utterly robbed of its balance. The great lie of 'personal ismorality', 'last judgement'. 'resurrection', destroys all nature in the instincts—everything in the instincts that is beneficent, that promotes life and that is a guarantee of the future. Ith it, the very meaning of life is constructed as the effort to live in such a way that life no longer has any point. Why show any public spirity why study and learny thy collaborate with one's fellows: All these things are merely so many temptations. One thing only is necessary: that everybody, as an 'immortal soul', should have equal rank and lay claim that his salvation is of eternal importance. And yet it was to this miserable flattery of personal vanity that Christianity lured all the Rungled, the botched, the whole refuse and offal of humanity, and with this scum and dross on its side, triumphed.

ofto that first gray accessons to this false disaging light--- gras

Christianity is as much in need of sin and illness, as Ancient Greece was in need of magnanimity and a super abundance of health. The actual ulterior motive of the whole system of salvation is to make people ill. Not everyone who likes can be a Christian, no man is 'converted' to Christianity -- he must be sick enough for it. The man who possesses enough courage both for health and for contempt, will rightly have no sympathy for an ethics that taught men to migunderstand the body and life, which would not rid itself of the superstitions of the soul, which combats in health a sort of enemy, devil, temptation, which persuaded itself that it was possible to bear a perfect soul about in a cadverous body; and which to this end, made up for itself a new concept of 'perfection', a pale, sickly ideal .-- so-called 'holiness'. "Christianity as a European moment, was from beginning to end, a general accumulation of the ruck and scum of all kinds. It does not express the downfall of a race; it is a conglomerate assembly of all the decedent elements from everywhere which seek each other and crowd together It is not national or determined by race; -- it appealed to all the disinherited forms of life and had its allies everywhere Everything well-constructed, proud, high-spirited and beautiful isoffensive to its ears and eyes ... (1). And God hath chosen the weak things of the world, the foolish things of the world, and the base things.com awwill any one look into, right into, the mystery of now ideals came to be manufactured in Christianity? Who has the courage to do it? Come! . a la favor and a distinction, given to them by god,

"Here we have a vists opened into these grimmy workshops.

Wait just a moment, dear Mr. Inquisitive and Poolhardy; your

"thop to bildo' a semin lie to bos 'isplicaner' , theyes' , 'only b' etil wis or noticibarance to sue on siles any norman salicitate one lembars a le dads al groteld siede eti .logeon ald hos .accet to alsonderstanding of the original symbolism. The fatal feature of Christianity lies in the necessary fact that its faith had to become as morbid, tase and valgar, or a rational, to meet Arabian arew reseining of bed it doller of about one an extendingodely. morbid, bees and valger or rational. For efter Jesus, 5% Paul took ever, and he was the reverse of a Christian. He only used the person and life of Jeans seeing that it could salve for a whole conflagration in the Imperion. But in doing so, be distorted the abolisticity of Joses. Later on St. Thomas completed the distortion. at ton blat at attenti of it to witvers to medies out mode like but in a beyond --- in order to where y robbed of its balance. The great its of 'personal importality', 'lust judgement', resurrection', destroys all nature in the instincts-everything in the instincts that is beneficial, that promotes life and that is a guarantee of the future. "ith it, the very meaning of life is regnel on while tent were a cope at evil of svolle ent an Dellarisance has any point, why show any public spirity why study and learns vieros era againt scor ila revolich e eno dila aisaccollos ver so many temperations, one thing only is necessary, that everybody, as an "issortal soul", shreld hovelegal renk and lay claim that his olderesim sids of eaw il set but .comestoomi learnes to si sotsevine designed on the beauty that the christiant to the dungled. the potched, the whole refuse and offsh of dumentty, and with this .bedomoint tobic est no escub bus mape

factors so escentil has ale to been at down so at without the Oregoe was in need of magnathity and a super abundance of health. The notice to message sions out to evisem notice is leaden on make people ill. Not everyone who likes can be a Christian, no can is 'converted' on Christianity-the must be gios enough for it. The men who passesse except courage both for bealth and for contempt. of any tanget test to action on you was an even the test the test to be to the test the test to the test the test that the test t end to blesst bis son bloom nother while how whose our besterobussies supercitiving of the soul, which combets in health a sort of enemy. devil, templation, walds persuaded itself that it was possible to one side of doise has thed asoverses a mi spect the section a med visols ,eled a , soldoelred la supposo wer a liest tot us obsa theat, -- so-called the line of the control of the care of the car was from beginning to end, a goneral accumulation of the rock and si tenna e to liningo on seprese ton soon il . sinta ile te mana is a conglossrate assembly of all the decedent elements from every-Legolson son al alexa-redsones byour bun wests done were in low events to early bediteduisib est the of balances the participation to before and had tee allies overgranero.... where this well-constructed, proud, tigh-apirited and becatiful is offensive to its ears and eyes ... (Asileon out abirow ent to agains were the concentrate the foliate "**** The world, and the beed things was to engine electi and to trates out total sinte total and too for little ob of anorma odd can odd trylosidelad at beroscarage of or emed interest and the density blandautable and the second th "Here we have a vista opened into tacco grincy correspond. This just a someout, domeout inquisitive and Followdy; your

eyes must first grow accustomed to this false changing light -- Yes:
Enought Now speak: What is happening below down yonder? Speak out:
Tell what you see, man of the most dangerous curiosity --- for now.

I am the listener.

"I see nothing. I hear the more. It is a cautious, spiteful gentle whispering and muttering together in all the corners and cranies. It seems to me that they are lying: A sugary softness adheres to every sound. Teakness is turned to merit, there is no doubt about it."

"And the impotence which requires not, is turned, to 'goodness',

so had printing that one swould sensor all authority ---- not

or and table Affi and day make a paster, stee." Dos concess more graven braveness to meckness, submission to those whom one hates, to Obedience to authority (namely, obedience to one of whom they say that he ordered the submission --- they call him God.) The inoffensive character of the weak, the very cowdardice in which he is very rich. or the part of the states are not been not been been as a his standing at the door, for his forced necessity of waiting, gain here fine names, such as 'patience', which is also called virtue'. under which was recommonded on the property and branch bear and Not being able to avenge one's self, is called 'not wishing' to dod what a pitch of refinement is abbatack by their chef-dicears. avenge one's self, perhaps even 'forgiveness' (For they know not more anderived, and it, importous and lying artist-trions what they do --- e alone know what they do). They also talk of the TRACE CLIPS TRACE COLLEGE TO LIVE TO LOT OF THE STATE OF THE STATE OF THE STATE OF 'love' of their enemies and sweat thereby."

"Furtherin

"They are miserable, there is no doubt about it, all those whisperers and counterfeiters in the corners, although they try to get worm by crouching close to one another, but they tell me that their misery is A favor and a distinction, given to them by God, just as one who beats the dogs he likes best; That perhaps this

constants, located the part of thinky revende and bridge has been been

eyes que first prov accustemed to this false changing light ---yest
findight for speak! That is a toponing below down yendory typena bub!

Tell what you see, man of the most democracy duringsty----for new.

I sa the lintester.

"I see nothing. I hear the more. It is a conticue, epitefal

centle whispering and muttering toponor in all the corners and

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doubt about it."

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orayen brayeness to mediness, submission to incess whom one notes, to check the sutherity (nemely, abediance to one of whom they can the ordered toe submission---they dail him fool,) the imprentive of an ordered toe submission---they dail him fool,) the imprentive of the wood, the very cowdardice in which he very rion, his standing of the fool, for his forced measurity of walting, caid here fine names, such as 'putionate', which is also onlied'rintee'.

Not being able to avenue one's self, is called 'not wishing' to avenue easif, perhaps oven 'forgiveness' (for they show not what they do----(a alone may what they de), they also take of the 'love' of their security and standing'.

"They are algorable, there is no doubt about it, all these whisperers and counterfaiters in the corners, mithough they try to centers and counterfaiters in the corners, mithough they try to to read the the to one made and that they best then to them by god, their alsery is Of favor and a distinction, given to them by god, just on one who bests the dogs he likes bests That perhaps this

misery is also a preparation, a probation, a training; that perhaps it is still more something which will one day be compensated and paid back with tramendous interest in Gold; May, in Happiness: This they call 'blessedness'."

"They are now giving e to understand that not only are they better sen than the minty, the lords of the earth, whose spittle they have got to lick (not out of fear; not at all out of fear; But because God ordsined that one should honour all authority) ----not only a e they better men, but that they also have a 'better time', at any rate, will one day have a 'better time'. But enough: Enough: I can endure it no longer. Bad air: Bad air: These workshops where Christian ideals were manufactured --- verily, they reek with the crassest lies."

"Nay, just one minute: You are saying nothing about the masterpieces of these virtuosi of black magic, who can produce whiteness, allk and innoceace out of any black you like: Have you noticed what a pitch of refinement is attained by their chef-d'oeuvre, their most audacious, subtle, ingenious and lying artist-trick? Take care: These cellar-beasts, full of revenge and hate-- hat do they make, forsooth, out of their revenge and hate? Do you hear these words? Would you suspect, if you trusted only words, that you are among men of resentment and nothing else?"

"I understand, I prick up my ears again (Aht Aht Aht and I hold my nose). Now do I hear for the first time, what they have said so often: "Ye good, we are the righteous,"----

there, were permiss, the imparison homenum, the sent angulficent form of organisation that has ever been mobleved, our "holy! suarchists

(1) - Genealogy of Morals, \$ 14.

misory is side a propertion, a propertion, a training; their properties it is still more something which will one day be commented and paid to be set in transmidge interest in cold; her, in Repliness they took the transmidge interest in cold; her, in Repliness they

Parthaper.

"They are now giving so to understand that not only are thay bester use than the midnty, the lords of the earth, whose soletle thay have not to lick (het out of feart not at all out of teart But because God ordained that one should honour all authority] ---not only are they better that that they also have a better time, at any rate, will one day have a better time. But one chart the cought grought can endure it no longer. But air! Bad air! These workshops where Christian ideals were mannihotared --verily, they reek with the creasest light."

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"I understand, I prick up my ears again (Ahl Ahl ahl and I hold my aces). Now do I hear for the first time, what they have said so often: "We good, we are the righteous,"

hat they demand, they call not revenge, but 'the triumphof righteousness'; what they hate is not their energy, no they hate 'unrighteousness'
'Godlessness'; What they believe in and hope is not the hope of
revenge, the intexication of sweet revenge (----'sweeter than honey',
did Homer call it?), but the victory of God, of the righteous God
over the 'Godless'; what is left for them to love in this world is
not their 'brothers in hate', but their brothers in 'love' as they
say, all the 'good' and 'righteous' on earth."

"And how do they name that which serves them as a solace, against all the troubles of life---their phantasmagoria of their anticipated future blessedness?"

"How? Do I hear right? They call it 'the last judgement',
the advent of their 'kingdom', the 'kingdom of God'---but in the meanwhile, they live in 'faith', in 'love', and in'hope'."

philosophers of serality too, were not

"Enought Enought" (1)

After all the question is, to what end are falsehoods perpetrated. In Christianity, holy ends are entirely absent. Its ends, the poisoning, the calumnation and the denial of Life, the contempt of wlamps, Brylog to give it a casis the body, the degradation and self-pollution of MAN, by virtue of the more liter intell aquething givens () concept 'SIE', are bad ends. Consequently by, its means are bad the troop and forms of morning means. It matters greatly to what end one lies: whether one perserves they also eith of work lity in an o or destroys by means of falsehood. It is quite justifiable to 格學人們是在學術學者 表於地方為 医心室或能物質理解 经的效 点色彩 bracket the Christian and the anarchist together. Their object, their and past upony in every maiss instinct is concerned with revolution and destruction. Christianity Absolf, its important consens, found its mission in putting an end to the organization of antiquity. no giving basis to s precisely because life flourished through it. That which stood in the provided sorellty, a more now there, dere perennius, the Imperium Romanum, the most magnificent form of organisation that has ever been achieved, our 'holy' anarchists (1) - Genealogy of Morals, \$ 14.

nose'; shat they hate is not their easely, no they hate 'unrighteedese', codiesames'; that they believe in and hope is not the hope of the intexication of awest revenge (--- sweeter than hope), and for the intexication of awest revenge (--- sweeter than hope), and for comer call ity), but the victory of too, of the righteens and over the 'Godiesa'; what is left for them to love in this world is not their 'brothers' in hate', but their brothers in 'love' as they not their 'brothers' in their brothers in 'love' as they asy, all the 'good' and 'righteens' on earth."

delicated translate of life -- their phantmanagoria of their anticipated future bleasedness;

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made it their 'piety' to destroy. They were actuated by an instinct of mortal hatred of everything that stands erect, that is great, that is lasting, and that is a guarentee of the future. Christianity was the vampire of the imperium Romanum, this most admirable work of art on a grand scale, which was strong even to resist bad emperors. But our stealthy cankerworms, who under the shadow of night, mist and duplicity, insinuated themselves into the company of every individual, and proceeded to drain him of all his seriousness for real things, of his instinct for realities, this cowardly gang, who have step by step alienated all 'souls' from this colossal edifice, the imperium, was not strong enough for the corruptest form of corruption, for them. The whole labour of the ancient world in vain.

particular, Nietzsche found morality in an awful state, corrupted by Christianity. All the philosophers of morality too, were not better. Eitherv they were open or disguised Christian theologians or, and this is even worse, they were concerned with morality as a science, trying to give it a basis but at the same time regarding morality itself something given. (1). Nobody thought of considering the types and forms of morality, because in their imperfect knowledge they thought of morality in an arbitrary epitome as that of their envirament, their zeitgeist, and were ignorant of other nations, eras and past ages. In every attempt of theirs, the problem of morality itself, its innermost content, has been omitted. What they thought as giving basis to morality proved merely a learned form of good faith in the prevalent morality, a new means of its expression.

(1). Beyond Good and Evil. Section 186

medo it their pietys to destroy, they were actuated by an instinct of mortal harred of averything that attands evert, that is actual that is areal, that is lasting, and that is a function of the function of the function, this most admirable work as the variety of the important which was strong even to resist had emperous. The set on a grand acele, which was strong even to resist had emperous. The set straight esamestroyers, who amount the company of every ladividual, and arouseded to drain him of all his seriousness for real tales, this covered to the company of every each telegra, ord arouseded to drain him of all his seriousness for who have step of step allegated all aceleties, this covered to define the interpetors.

Seem of correction, for these these for the corruptors of the outraptors.

Forms, in the whole of the Christian world, and in Europe W.

Particular, Mistascus found morality in an earni state, durupted
by Christianity, All the philosophers of morality too, were not
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environment, their means attempt at theirs and their nations, stan
and past ages, in every attempt of theirs, the problem of appreciation
itself, its inverses content, has been omitted, what they thought
as giving taking to morality, a new seems of its expression.

It is as a result of a predominance of christian values, of a Christian transvaluation of values, that morality in surope is sherding animal morality." For in principal moral judgements, Europe is unanimous in its knowledge of good and evil. But that which isself therein, and calls itself good, which is ever coming more and more to the front, to preponderance and supressey over their instincts, is the instinct of the hording animal. Indeed, with the help of a religion which has flattered the sublimest desires of the herding animal, things have reached such a point that we always find a more visible expression of this mor lity even in the political and social fields: the democratic movement is the inheritance of the Christian movement. That its tempo, however, is a bit too slow and sleepy for the impatient ones who are sick and distracted and the socialists who, more than ordinary democrats, want a quick "free society", that is the autonomy of the herd, and their drive is well surmised in their maxim: Ni pieu! Ni Maitre! Jungament and informace.

Another characteristic of modern man is his notorious feeling of 'guilt', his 'bad conscience'. But this too is the result of the same instinct. There natural forgetfulness, such a necessary measur which nature endowed to the impulse of life, fails, man becomes capable of bind nimself with promises, and this state, he masquerades to himself as one of 'free will', of 'responsibility' and as such, one of superiority. At the same time, arising from this feeling with equal necessity is his having his heel and rod of chastisement ready for those who promise when they have no business or break their words once they have spoken it out. It is this knowledge of

(1). Bayone cood and Evil. Section 186

[2] Gencelors of mornin of meetion 5 (2), id. II Section 6

a to tessiev polisium to somanimoberg a to fineet a as at fi Christian transvaluation of values, that morelity is drope is thereing si equal .esaemphot laven isqueste al voy ".vilorem lemine Times doling and the . live bon boog to embelyons at al aseminana therein, and calls tesis good, which is ever coulng more and more to the front, to prependerance and suprement over their instincts. a to gion and driv .beebul .landas paired and to tonitenl out al unibred est to series teemildue ent berestait and dolde noigifet erom a bail eyeste ow sads salog a done bedeen even egalds , isalue follows has feelship out at cave gill-yes and to seless and eldialy delisited eds to constituent of the second of the Christian movement. That its tempe, novewer, is a bit too alow and sleepy stallstoom out has becometald bus mole are one some postents and tol whe, more than ordinary democrats, mant a quies "free cociaty", that is the automony of the herd, and their drive to well assended to tousish in lasts in mines wieds

deficiency of the production cannot study considered its frequently because at a source

Another characteristic of sodern man is his neterious feeling of 'grils', his 'bad consolence'. But this too is the result of the same instinct. There natural forgetfulness, such a necessary nessar which nature andowed to the impulse of life, fails, man becomes only not a nature andowed to the impulse of life, fails, man becomes onepable of old misself with promises, and this state, he masquerades to himself as one of 'free will', of 'responsibility' and as such, one of superiority. As the same time, arising from this feeling with equal necessarily is his having his heel and rod of chastisoment ready for those who provise when they have no ensiness or break their words one they have speaken it out. It is this showledge of

responsibility, this power over bimself becomes a dominating instinct that has become his conscience; but how was natural forgetfulness correlated? By and through the exemplary public punishments: stoning. breaking on the wheel, trampling by horses, dart-throwing, boiling the criminal in oil or wine (prevalent even in the fourteenth and fifteenth centuries in Europe). It was by the help of these images and precedents that man eventually committed to memory a few "I will not's". (1). The history of morals provides a clear genealogy of the consciousness of sin, of 'bad conscience'. The moral 'ought' originates from the 'unique material ought' Schuld in German means both debt and guilt: Oe que je dois, can also mean either debt of 'ought', and punishment eveloped as a retaliation absolutely independently of any preliminary hypothesis of the freedom or determination of the will. The idea that the wrong-doordeserves conscience of the deletocrati punishment because he might have acted otherwise, is, in fact, on a batt for the pract and excedingly late and a refined form of human judgement and inference, to place it at the beginning of the world is a clumsy violation of or and saller, greditor and event, where the principles of primitive psychology. On the centrary, punishment confronted and entened blogglf against was inflicted out of anger at an injury, and anger which vents itself mechanically on the author of the injury. But this anger was kept in bounds through the idea that every injury has its equivalent price and can be paid off though it be by means of pain to the author. (2) Thus legally sanctioned schemes of valuation for individual links; and parts of the body were actually enacted. The Roman Twelve Tables decreed that it was immaterial how much or now little the creditors out off, thereby granting the creditor by way of repayment and compensation a certain sensation of satisfaction. we then have a piece of perfection. It is possible to conceive of

(1) Cenealogy of Morals 11 section 3 (2). Id. II Section 4

somitant pattentach a tempont blessic rever stat , villidisacces seculorserval located as w won ton association ald empood and tent cormitated? By and through the exemplary public punishments: a century, presking on the wheel, trampling by horace, dark-throwing, bolling the extensel in oil or wise (provenent even in the fourteenth and aspend erent to giod and of arm of . [egores at maintaine demonstrate this is well a vaccion of heddinger villeusages and standard has not's" (1) . The blacery of morela provides a clear genericar of the complement frame of the consisees at the ment tongist essen neered of bienes) touch interior marginst and more accountain bosh dabe and quilti de que je deige can alse quen dittip ban dabe as visitioned unitalistat a sa baquievo incomminuq bas esagas independently of any preliminary hypothesis of the freedom or dependention of the odil. The idea that the worse-doesdoorses and positaboset because he might have acred otherwise, is, is fact, ... escential late late, and a retined form of human judgement and informate, To apideiply remolo a at birow out to naturally and to it sould at the principles of primitive psychology. On the contrary, puclaiment Tiest show holds again has a taluty, and anger which sents itself sees any remembers of the section and the angle and the alles and and any to bounds through the tdee that every lajury has its equivalent price and can be paid off though it be by means of pain to the author. (A) Cornil lambiviant not meldaniav to nemanon benefitmen gliogel such and parts of the body were actually emapted. The Rowen Tralve Tobics decreed that it was immedial new much or new little the or orditors out off, thereby granting the cruditor by vay of repayment and compensation a certain conduction of satisfactions

(1) Generalogy of Morella 11 section 3 (2), 1d. II Section 4

the satisfaction;

has its origin.

miss in the mist aristocratic lawary of lathing its "De faire le mal pour le plaisir de le faire", moders so seek inter. Here, too justice relativement become with "Puisse'-je mes yeux, voir le dernier Romain," ing that every thing can now week to paid ord once, like "En son son dernier soupir."

oversthing good on earth, by destroying itself. This nelf-destruction "Mol seule en etre cause, et mourir de plaisir!" of Justice of our in the cross and resolute the privilege of the

Morace sister-Sor ce ; Corneille strongers, the victors and bout to is, better calls, their superisons Thus, the question of the origin of conscience resolves itself sais colvitastacking, it tedop our little done of hestility. when another question is asked: Why can suffering be a mallos or incomic sa delve the slops lose the beside of two justees compensation for 'owing'? Because the infliction of suffering the sold the faltress and grade from it. the subice cam, the attendance produces a very high degree of happiness. A growing spiritualization aggressive out is always a numbered degrees measure to justice then and deification of cruelty pervades the whole history of the man who marely rooting. He seriality has in more to acopt his civilization. The time is not so long past when it was impossible nation, necessory in the date of the resoling nucl, of centing filles to conceive of royal weddings and national festivals without and blessed valuations of his object. It is in fact, for this records exections, tortures, auto-da-fe's or to conceive of an aristocratic it the appreciates one has at all times aujoyed the atronger's household, without a creature to serve as a butt for the cruel and der, more ariatecratic and also fresh outlosts the better malicious baiting, the sympathia malevoleus, of the immates. molenae. On the other house so already waspies was it contin to It is therefore in the oldest and most personal relationship, the to had on his compointee the invention of the tond compointee and relationship between buyer and seller, creditor and owner, where

and its like, in typing to bring to no then LAW, she setoni William The home of Justice is not to be found in the sphere of reactive for less, found is home moone the rescaling you, the reacting, and feelings. For when it really comes about that the just man remains and is their at each at retioning the strong, the blood select, of just even as regards his injurer, and not merely cold, moderate, posite is the fracts it was in the active, strong, apostmuce reserved, indifferent (being just is always a positive state), when aggressive man, that ion found its first ones. Judget historically a in spite of the provocation of personal insult and calumny, the lofty and clear objectivity of the just and judging eye, is untroubled, we then have a piece of perfection. It is possible to conceive of a whole society, blessed with so great a consciousness of its own

the individual first confronted and matched himself against

individual, that the feeling of 'ought', of personal obligation

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"De faire le mai pour le plaisir de le faire",

"Pulsad"-je mes yeax, voir le deraier Ronain,"

", "iques usioned son ass un"

"Heli seals on " erro censo, et mourir de vintel"

Sorace sister-Worses Cornellie

Thus, the question of the origin of conscione reselves itself
when another question is asked; thy can suffering be a
compensation for 'nwing'? Secures the infliction of suffering
produces a very high degree of mappions. A grouing sylfitualisation
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so condeive of royal weddings and mational feativate victory
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It is therefore in the oldest and maisvois@s, of the immates.

It is therefore in the oldest and matened himself against
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the individual first confronted and matened himself against
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The name of Jastice is not to be found in the sphere of reactive feelings. For when it really comes about that the just man remains just even as regards his injurar, and not merely cold, mederate, reserved, indifferent (being just is slowly a positive state), when in apite of the provecation of personal insult and calumny, the losty and elear objectivity of the just and judging eye, is untroubled, see than have a piece of perfection. It is possible to cancelve of a whole scotlety, blessed with so great a consciousness of its own

power as to indulge in the most aristocratic luxury of letting its wrong-doers go scot free. Here, the justice which becan with standard demanding that every thing can and must be paid off ends, like everything good on earth, by destroying itself. This self-destruction of Justice on earth is grace and remains the privilege of the strongest, the richest and best; it is, better still, their superlaw. All this notwithstanding, it takes any little dose of hostility, malice or innuendo to drive the blood into the brain of the justest men and the fairness and grace from it. The active man, the attacking. aggressive man is always a hundred degrees nearer to justice than the man who merely reacts. He certainly has no need to adopt the tactics, necessary in the case of the reacting man, of making false and biassed valuations of his object. It is in fact, for this reason that the aggressive man has at all times enjoyed the stronger. bolder, more aristocratic and also freer outlook, the better wond tokus walen sunditions by conscience. On the other hand, we already survise who it really is that has on his conscience the invention of the 'bad conscience' .-the resentful man, the slave.

The greatest blunder in ethics, moral psychology, political philosophy and Jurisprudence, was committed by the English school and its like, in trying to bring to us that LAW, the actual NEED for law, found its home among the resenting men, the reacting, and and is their attempt at fettering the strong, the blond beast. The opposite is the truth: It was in the active, strong, spontaneous, aggressive men, that law found its first home. Judged historically, LAW is the very war against the reactive feelings, waged by the

of him wit parovious like it he represents the assent of the line

of manking his value is very great, for and process of the future

nel painted to truzal officeration and at entered of as newed wrong-doers go seet free, seet, too justice which be on with demanding that every taken and mad be paid off ander like acting good on earth, by destroying itself, This solf-destruction of Justice on carth is grace and remains the privilege of the strongest, the richest and coats it is, better atili, their superism. agi illiged to each elittle and makes it anibasted elet lik testest, and to stard out otal boold and evirts of chassad to solise men and the februses and grace from it. The active man, the attacking. and solventy or morem searned beremme a symple of man eviceways the man who merely reacts. He certainly has no need to stopt the tection, mecessary to the case of the reaction can, of making felse and blassed valuations of his object. It is in feet, for this reason that the appreciate san has at all times enjoyed the etropper, rested est accels o nearly cale has planestains even ambied conscience. On the other hand, we already sammles who it really is ... "sousisence bed" out to unitary al ent esmelsence all so and just the resentful men, the mister end

The grantest blander in ethics, moral payonology, political pailosoppy and Jurispradence, was committed by the English school and its its, in trying to bring to as that law, the actual Hambor law, found its name access the resenting man, the reacting, and and is their at each as fattering the strong, the blood beneft. The was in the motive, atrong, spontaneous, appealte is the traction and its first name. Judged sinterically, and is the very war against the reserving feelings, wared by the Law is the reserving feelings, wared by the

powers of activity and agression, which devote some of their strength to damning and keeping within bounds this effervescence of hysterical reactivity and to forcing it to some compromise. By law, the stronger power, puts an end to the fury of resentment, partly by taking the victim of resentment out of the clutches of revenge, partly by substituting for revenge a compaign for its own against the enemies of peace and order, partly by finding and enforcing settlements, partly by standardising certain equivalents for injuries to which equivalent resentment is finally referred, thus eventually it attains the very opposite result to that always desired by revenge. To talk of intrinstic tright and intrinsic two my after the manner of Diring is nonsensical. Intrinsically, an injury, oppression, exploitation, even annihilation can not be wrong inas such as life itself is essentially, that is in its cordinal functions. something which functions by injuring, persistently oppressing, exploiting, and annihilating, and is absolutely inconceivable without such a character. It is the instinct of freedom, forced into being latent, forced back, trodden back, imprisoned within itself and finally able to find vent and relief only in itself. that is the beginning and home of 'bad conscience'. It is this same active force which is at work on a more grandiose scale in these potent artists and organisers, through whom it builds states, that here, internally, on a small and pettier scale and with a retrogressive tendency. that, through a process of internalization, makes itself a bad conscience.geto translated, according to the particular emiture of

of him who possesses it. If he represents the ascent of the lime of mankind his value is very great, for a promise of the future

powers of bolivity and agreements, which devote some of their strongth to deserted and keeping within bounds this effervencement of apteriori remodifity and to dereing it to some comprendict by how wirlings power, pake as and to the fury of resenteent, partly by testing the -due of three teacores to sentate out to see teachers to missiv stituting for revenue a compaign for its own entires the entains of gitting . establishes priorested and salkally by tirtag .com on essec enissis ti vilaudaevo sont berreter vilanii el destaccer Maciavlepo the very opposite result to that always desired by revenue we to reason out rects 'quous' oldsitant and 'angir' offeritant to mine polyting is nonsectively. Intelligible, an injury, oppression, and some and anothe of for mee noticilities more , noticatelous life itself is especially, that is it its ogration tanotions. constitue valor functions by injuring, perdisposed delaw anistence, emploiting, and amministing, and is absolutely inconceivable without moded of all becomes, robberts to foolient and al si . Testastana a does latest forced back, trodden back, imprisoned within itself and thanly able to find west and relief only is also the termine beginning and nows of that conscience. It is this same sabits force estima to at vota at male established or a ne story is notice and organizers, through whom it builds stores, the bere, thrownly, , you shoet ovice my order a dily has elies welley bus flows a no that a through a process of the continuation, works their a bad

or him who possesses it. If he represents the sacces of the line of mankind his value is very group, for A promise of the fature

which gives the well constituted individual such an extraordinary right to egoism. If he represents descending development, decay, chronic sickening, he has little worth, and the justest fairness E STABLE PRINCE CHES 2 would have him take as little room, strength, and sunshine as possible from the "wohlgerathene". In this case, society's duty In dame cases, the benefici is to suppress egoism, for such eroism may manifest itself in an rouses of their anthr absurd, moreid and seditious manner, whether it be a question of the Obriation coust, but to decline and pining away of single individuals or of whole classes of mankind. A morality and a religon doctrine encouraging patience, detected of coursels. resignation, helpfulness, and co-operation in word and deed may be Vory closely rekated of the highest value within the confines of such classes, even in worm easily enters his fill on the eyes of their rulers: for it restrains the feelings of rivalry. he has four of some one whom of resentment, and of envy, -- feelings which are only too natural isotizes of revenue and w in the bungled and the botched, -- and It even deifies them under a means of unduring life. the ideal of humility, of obedience, of slave-life, of being ruled, the famous above to alteriacia of poverty, of illness and of lowliness. This explains why the ruling classes and individuals of all ages have always upheld or another's, as in the cone the cult of unselfishness, the gospel of the lowly and of "God on valuation resoluti mater the predominance of revende, and also as an the Cross."

of a consciouse of the fact that one is botched and bungled. Upon examination, this point of view turns out to be: "I am not worth much", simply a psychological valuation; it is the feeling of impotence, of the lack of the great self-asserting insulses of power. This valuation gets translated, according to the particular culture of these classes, into a moral or religious principle. It tries to justify itself in spheres whence, as far as it is concerned, the notion

wiles gives the well constituted ladividual outs to less out sovie delivery representation of the representation of the service durante dicamina, he has little worth, and the jastes fairness. would have his time as itself room, strength, and sunshing as cossible from the wholigerstander. In this ours, acciety's duty. is to suppress egoiem, for such ecoles may manifest iteels in an absert, moreld and goditions manner, whether it be a question of the decitive and pinting away of single individuals or or male classes of the ord the of dentities a normality and a religious dancerine encouraging pattence. resignation, helpfulness, and co-operation in word and doed may be al neve sectoric done to essimon est alutiv euter seemain est to the opes of their releva: formit restrains the feelings of rivalry. of resentment, and of early -- resultary which are only too untered the local of neutlity, of abedience, of slave-life, of being roled, of poverty, of illness and of lowiness. This explains why the siedon avevis evad mona fin to minybivious hom serenio malfor as both to bus vivol end to legeon ed , eventelliers to the eds the Crossyn to the sand one deliver and the factor of

of a description are the file than altrium in the training is the result of a description, this point of view turns out to be dead bunglad. Upon assention, the interpolation of the interpolation and the particular in the presentation of the particular description of the interpolation of the particular description of the particular description of the particular descriptions of the particular descriptions of the particular descriptions of the particular descriptions of the particular is the particular of the particular to the particular

'value' hails. The interpretation by means of which the Christian sinner tries to understand himself, is an attempt at justifying his 以中一家工作的企业,中国企业的特殊,企业和企业的企业。 lack of power and of self confidence; he prefers to feel himself 强烈、新加州和 数 A2021、 和2012年12000012日本的 医物丸 a sinner rather than feel bad for nothing. It is in itself a shelf district or induce the mount symptom of decay when interpretations of this sort are used at all. In some cases, the bungled and the botched do not look for the reason of their infortunate condition in their own guilt (as the illy and also think whit it is is it Christian does), but in society: when however, the Socialist, the Anarchist and the Nihilist are conscious of the fact that their existence is something for which some one must be quilty, they are while this awares about very closely related to the Christian, who also believes that he can more easily endure his ill case and his wretched constitution when The first condition this ? L. he has found some one whom he can hold responsible for it. The , lan, to exerting four nettery wild instinct of revenge and resentment ap pears in both cases here as Intlining of spring overyous a means of enduring life, as a self-preservative measure, as is also Chetagorer to parane the optimity the favour shown to altruistic theory and proctice. The hatred of egoism, whether it be one's own, as in the case of the Christian, been quite passions for many matures to or another's, as in the case of the Bocalist, thus appears as a Thriwite alty that their for valuation reached under the predominance of revenge, and also as an 生的自然工术的。 以及学工的专工物地 " 在自治的生活 act of prudence of the preservative instinct of the suffering in BEE CHAP O'TH START the form of an increase coin their feelings of co-operation and unity. At bottom, the discharge of resentment which takes place in the act of judging, rajecting, and punishing egoism, be it one's own or that of others, is yet another self-preservative instinct on the part of Christian for the track the tracket and haghdadian Vational We may withhold, however, what we feel

towards the modern Christian Westerner, this This wordly politicism, who has mastered the atom and the amins and adeler confort and and pleasure and everything that growing Christianity would exceed a

realest halls. The interpretation by means of which the christian singularity to tempt and allegal, is on extempt of selection als least of power and of solf confidence; he prefers to feel alegal a liestl at at 11 . mainted for had look many restar reports a . Lie to best one dros sind to coolisionquetal make quoch to morques in some dases, the bungled and the betched do not look for the reason of their afortunate coalition in their own guilt (as the Christian does . to to colety: when however, the containt, the Anarchies and the Hallist are conscious of the fact bas telepana exa ted, tille od seme ene ene noing for paintere al eculty, they are very at easily related to the Christian, who also believes that he con more easily endore his til case and his wretened closes with he has for as some one when he can hold responsible for the The intinct of revenge and remembers up pears in both cases bern as seems of endering iffe, as a self-preservative vessure, as is also to berind out . solion of the theory and procise of mose quest out egolam, whether it so one's ow, as in the case of the Christian, or another's, as in the case of the Seculist, thus appears as a veluetion reached auder the predominance of revence, and also so su at gainelius ed to joulisal wilavrecery est to comedere to see . Tiles bus notioneque-on to againer riest aims easterni as to much est At bottom, the discharge of recontenent which temes place in the cot of judging, rajecting, and punishing excise, be it casts own or that of others, is yet acceser salf-preservative lastingt on the part of

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he, on lutinology a diving markets, poses as a Christian, andi-sesses, Thus, do religon and morality co-operate, hand in hand, in their fierce com on struggle against hife. This "Life" however, they have a way to appropriate for thus too. do they call their end, their ulterior ideal. The word Life has also been used by several other pursuits. There is something highly seductive about it, that both its affirmers and deniers should not only call their purpose ·life. but also think that it is it they pursue when they are running after its opposite and enemy. hat is then this "Life" after lillereb-coung. On the other hand, there are tragic instances where "And this secret spake Life herself anto me' said Tarath stra, Behold, said she, I am that which must ever surpass itself." The first condition this 'Life' imposes is a cheerful, general 'yea' to everything that natural life orings. To the permeating influence of soring everyone easily succumbs. It takes no effort whatsoever to pursue the springly chapter of life, for our own life impulse is strong enough to move us in its search. However, it has been quite possible for many natures to be so corrupted by Christianity that their 'conscious' has stunted even this very impulse. Christian asceticism has attacked it with all its force and there are many people to whom this is only 'temptation'. But Life is mighter than Christianity and Its impulse has not only pervaded the whole life of almost all the Christians of the world, but has, in the Borgias, and the Renaissance, succeeded in overcoming Christianity in the latter's very head quarters, Beghdadian Italy and Baghdadian Vatican. We may withhold, however, what we feel towards the modern Christain Westerner, this THIS-wordly politician, who has mastered the atom and the akies and seeks comfort

and pleasure and everything that genuine Christianity would condemn

on dreftest with in his day on hell we in his night and dreftes when

Thus, do religon and marality to-operate, hand in anna, in their flores come of strungle against life. This "life" however, they have a way to appropriate for thus too, do they call their end, their alterior ideal. The word life has also been used by several other pursuits. There is something aignly seductive about it, that both its affirmers and deniers should not only east their purpose 'life', but also think that it is it they pursue when they are arter rancing after its apposite and exemp. That is that this "life" after

"And this seeret spake like herself usto me' sold Tarathostra,

Interes .istrooms a al associal 'etil' atda moistance serit ad? anijasareq enj of .comine elli larasan jada galasyreve oj 'sey' frotte on sexuf fl .admooone viluse encytave guiros to somewilmi whatsoever to pursue the springly chapter of life, for our own life impulse is strong enough to move us in its search. However, it has been quite possible for many natures to be so corrupted by when sing move between and "medicanco" wioni jada wilselfelado sore's est its milw il besestts and meloisonas maijairdo .exisemt due . 'colisionej' wine at alai mode of alcoed come era eredi has life is mighter than Christianity one lite impoles has not only phinow out to empirely of the decate at the corrections of the world. but has, in the cordisa, and the Menalesance, encounted in overcoming Christianity in the latter's very head quarters, sembedding tolly and Raghdadian Varions. We may withherd, however, what we feel towards the modern Christain Westerner, tale THIS mordly politician, was frompo shees has selds out hos mote eas betelenn and off neepgoo bluow witnelssimed enimes, fadd gmildy grove has enumeeolq has

as crassest sim, in his day as well as in his night and dreams; when he, christianity's ultima negatio, poses as a Christian, anti-semite. and defender of the faith. It has been truly said there was only one to containly more to take sides; With life Christian and he died on the cross. Why has it come about that ot of we are not already decaying, we show Christianity went on degenerating after the death of its founder? name, armed that much a resolver for the scoleme Because the healthy man, and there were and still ar e many healthy ily confident in our will, we usual be immune men, can only will that which enhances his own health and life and back the manners of seath. because, demanding the renunciation and denial of health and life and It is could got so even in the come of the weakness joy and opposing them, Christianity had to suffer the worst misfortune Nom swan source, this will be sufficiently strong to that can ever be, namely, interpretation: its reconciliation with ar deing, desire more than live, out that is its arch-enemy. On the other hand, there are tragic instances where the will to protte and the forces of smallell to be Christianity's claws have wrought severe wounds on many men of genius, an awful instance of which is Pascal, who doubted his own genius as originally sinful, whereas it has been corrupted only by his Christianity. in someoning them Tower is the mile to every

Natural life should be welcome. Our faith in the instincts the tone on that wents itself on the mornie, and should be resumed and cultivated. Our acceptance and affirmation tal sprie of extr forer is thy transpendence. should not be limited to its positive elements. We should remember that destruction and annihilation are the conditions that make birth and growth possible: these are the other side of life and should resture has some . Yes le divible therefore be taken unconditionally with itself. We should not recoil with horror at the sight of decay and destruction in nature. We usually do, on account of the naivete of our life-impulse. yell to power out reach such life engits to waterer the one on which in its simplicity and candidness, shudders at the sight of its own decay and destruction in other liveing things. But when we r surpass that it's from hors or so water state of understand now both are inseparably connected, how the one must whether he response farearably to this tamer antifur, become

virtuous on vicious, virtuar in the nit sense of provi and virtu.

"free from christism republic cult."

os cresusat sin, is als day as well as in als alont and dresus; when he, charitanity's nitima negitio, poses an a christian, anti-semite, and defender of the faith. It was been traly said there was only one Christian and he died on the group. The has it come about that Christianity want on degenerating efter the death of its funder? Ascence the healthy want on degenerating were and still as e many healthy ascence the healthy will that which enhances his own health and life and needed, on only will that which enhances his own health and life and because, decanding the remandation and denial of health and life and to senter the worst misfortune into our even on, ascely. Interretation: its reconcillation with that all other hand, there are track instances where the group of the other hand, there are track instances where the christianity's clares have wrought severe wounds on many sen of cartistianity's clares have wrought severe wounds on many sen of genius, on arful instance of raish is Panckl, who doubted his own genius, on originally sinfal, whereas it has been corrupted only

Satural life should be selected. Our faits in the instincts should be resumed and dultivated. Our scomptance and affirmation should not be limited to its positive elements. We should redember that destruction and unclaimation are the conditions that make birth and growth possible: these are the other side of life and should therefore be taken underdistionally with itself. We should not recoil with horror at the sight of decay and destruction in nature. We squally do, on account of the naivest of our life-impairs. We saidly do, on account of the naivest of our life-impairs. Its own decay and destruction in other, liveing tales. But when we anderstand so both are inapparedly consected, how the one must

necessarily imply the other, then our life-impulse will not grumble at such sights. We would certainly have to take sides: With life or with annihilation? But if we are not already decaying, we know well what we shall take. Armed with such a resolve, for the acclamation of live, and fully confident in our will, we shall be immune against pessinism and the nausea of death. bulles up the imperatives But that is not all. It could not be even in the case of the weakest will to life: For even there, this will is sufficiently strong to desire power, and it so doing, desire more than life. Out what is powers Power is the will to growth and the forces of assimilation and adaptation working to that end. Power is the will to procreation waich disburses itself in love and in the possession of woman and children. Power is the generation and storing of vitality which, when conscious of its sufficiency, makes itself felt as a tension, and glorify itself in overcoming them. Power is the will to overcome and seeks obstacles to overcome death in recreating oneself in one's progeny. Power is the tens on that vents itself on the marble, and the cardboard in immortal works of art. Power is the transcendental vision of the in most truth of reality and existence. Power is the joy over itself. ds from the will of hise-surpassing. If I should Of this power, every live creature has some. Han is capable through his consciousness, to achieve the greatest amount and highest level of power with man, this will to power can reach such a degree of tension that his own life starts to whisper in his ear: "Behold: I am that which must ever surpass itself:" From here onwards, real virtue begins; from here onwards man's acts, as to whether he responds favourably to this inner calling, become virtuous or victous, virtues in the old sense of arete and virtu. "free from christain moralic acid."

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the world as it is, he must have thereby, necessarily understood more than the present reality. He has thereby, understood the language which in her often distorted and stunted attempts, she has tried to speak out but only stammered forth. In his consciousness he articulates her half uttered speech and now builds up the imperatives which make the easiest and most econonical realization of that type possible. For the self-surpassing of life is the production of a MAN who surpasses living man in everything: Who is a sort of SUPARMAN. Only inasmuch as we work for his arrival, does our action have moral worth. "The SUPARMAN is meaning of the earth."

this is the first principle of the ethics of life. Obviously, it does not concern itself with the Morms under which men can just live their life on; happily, contentedly perhaps, but where no great motives stir. On Kant's principle, an action may be good action, but it is devoid of moral worth. An action becomes ethical only in so far as it proceeds from the will of life-surpassing. If it should be correct, that is, based on a correct understanding of reality, it is ethically fortunate and happy. If, on the other hand it is incorrect, that is, based upon an inexact understanding of reality, it is not immoral, though necessarily, ethically unfortunate and unhappy. Does this mean that the ethics of life-surpassing is thereby reduced to individual desiderata or fancies?

(8) wery well satisfy the categorical imperative and yet be a question of mere utility. On Nietzsche's principle, such a action many

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(1) Asticurat Section 3

the world as it is, he must wave thereby, necessarily understood more than the present reality. He are thereby, understood the language when the present reality. He are thereby, understood the language when in her often distorted and stunted attempts, she has tried to apear out but only stammered forth. In his consciousness sematiculates nor half uttered speech and now builds up the imperatives which make the easiest and most economical restination of that type possible. For the self-surpassing of life is the production of supple possible. For the self-surpassing of life is the production of SUP NEWAW. Only insamuch as we work for phis scrival, does our action nave moral worth. The SUP NEWAW II meaning of the

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(3_ went well satisfy the categorisal insperative and yet be a question of were willing. On Nietzsche's principle, such a action was

No, for at the late of this ethics stands guard the sceptre of genius, of the communal genius, the political genius, which demands unquestionable obedience. For another peculiarity of the SUPERMAN, is that he can never be produced by individual effort. It takes a whole community a whole race to execute the rogram that leads to his r alization.

It is therefore the life-surpassing will that is at the root of the ethical worth or unworth of our actions. If we notice the history of man with this in view, we shall not fail to see that civilization started only as man became aware of a SUPREMAN ideal to will, to rear and to attain; and its whole course is the story this creative and vital force ever self-transcending, self-bettering and ascending over man himself. This is man's ethical superiority over other creatures.

that is the SUPERMAN, as Nietzsche conceived him? The problem, it must be kept in mind, is not one of eplacing mankind in the order of living beings, but one of finding the TYPE of man that must be reared, must be willed, as having the highest value, as being the most worthy of life and surest guarentee of the fature.

this more valuable TIPE has appeared often enough in the past:
but as a map y accident, as an exception, never as willed. Such
lucky strokes of great sucess have always been possible and will
perhaps always be possible. And even whole races, tribes and nations
may in certain circumstances present such lucky strokes. He has
rather been precisely the most feared; the terrible in itself. It
is from out the very fear they provoked that arose that other will,
the will to rear the type which has now been so universally attained;
the domestic animal, the gregarious animal, the sick animal man, -the Christian. (1).

(1). Antichrist Section 2 (2). Thus spake Zerathustra, 73-3

(1) Antichrist Section 3

no. To me and of this states should need the seeptes of gentue. -noliseupau abasses doing , anines destilles est , swines issuesse est to ed tedy at .Mark. Tue was no entractioned remains now . e enelbede elds est never be produced by lantyless of the language of mayor has anolication wis to the the rooms that lands to the rolling a and the therefore the ille-paragraphy will that is of the coling av %1 ... uneline and 20 distant to di om familie eds to voca Jan to a of lint for I wis so welv at sitt dile and to execute our Ideal HAMMETUT a to stand perced can be wine bounce delegality to to ell, it rear and to at him; and its whole course it the story policyled-lise ... and occase at Ties over corol indiv and evision of the new ascending over man bisself. This is wen's strick superiority over other dreather at the collection of the statement of the statement of the collection that is the Sulface of the car of the care of the care of the is must be kept as since one for or the as seek as seek as seek at Janu Jan to a Tall est outside the one Jan January to return be reared, must be will ed, as having the nighest value, us being the med worthy of life and surest guarantes to solve the mistor from stard oil al daughe notte bernegge and HETT Schooler even piny to be done a map y anddens, se on exception, mastr as willed. Buch Line ban sidizaco need syswis even sesons tanta to sesons when sacifus has addit thepri siche neve but teldisch ad syswin a spring and of certain directed and the dead in the party attorior of the past of the rather been precisely the most feared; the terrible in itself. It .Lilw rante Jeds enors Jads bearing your rast ware and the Cort at the will to rour the type twich and now been so universally attained; -- and lamine fold out , lemine endingery one , fortun wireouth out the Christian. (1).

The SUPERAN is not a novelty in the world, He has existed. To find him therfore and trace his characteristics, a general survey of the whole world, past and present is necessary with a view to find those instances where the plant MAN has grown most and highest. But before beginning the search one thing is imperative; "What is more harmful than vice?--Practical sympathy with all the botched and the weak. The weak and the botched shall perish; first principle of our humanity. And they even ought to be helped to perish. Fot contentment, but more power; not peace at any price, but war; not virtue, but TUCHTIGKELT. What is bady All that proceeds from weakness. That is goody--All that enhances the feeling of power, the will to power, and poweritself. That is happinessy--The feeling that power is increasing,--that resistance has been overcome." [1]

To look for the SUCHEAN, one should feel is something to be surpassed and remain true to the earth. He should have suffered from man. To under ske such work, one should be prepared for a long Untergang, superior to the whole of mankind in power, loftiness of soul and in contempt.(2). "For the great despiseds are the great reverers."

The question is how and where the plant MAN has hitherto grown most vigorously. This has always taken place under conditions very opposite to ours. There man has grown, the danger of his situation had been enormous, thus compelling his inventive faculty and dissembling powers to fight their way, up under long oppression and compulsion, and his will to life to be

(1). Antichrist Section 2 (2). Thus spake Zarathustra, 73-3

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increased to the unconditioned will to power, to ever-power.

where such conditions prevailed and man has overgrown, danger,
severity, violence, peril in the street and in the heart, inequality
of rights, secreey, seductive art, and develop of every kind have
been necessary for his elevation.

Oppo all had personaldibes are autialled, toen we are ready for

is so broad that owing to its very breadth it can be surveyed only with difficulty. He possesses the capacity to extend his will over great stretches of his life, and of despising and rejecting all small things, whatever most eautiful and 'divine' things of the world there may be smong them. He is colder, harder, less cautious and more free from the fear of "public opinion". He does not possess any of those virtues and things which are counted among the "virtues of the herd". If he is unable to lead, he walks alone. He asks for no "compassionate" heart, but servants, and instruments. In his dealing with mon his one aim is to make something out of them. He knows that he cannot reveal nimself to anybody: to be one familiar is bad taste.

He wills something great. And in so doing, he also wills the means thereto. His unscrupulousness is a factor in his strength of will. It is thus in keeping with that enlightened form of despotism which every intellect in its service; it even has the courage for unnely means; it creates without hesitation, allows itself convictions and uses, but never submits to them. The need of faith is a proof of weakness.

(1). Antichrist Section 2 (2). Thus spake Zarathustra, 75-3

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Once all these prerequisites are satisfied, then we are ready for the greatest task ever undertaken, the task of the THANSVALHATION OF ALL OUR VALUES. This is the first task that will produce the SUPERMEN that we saw in ancient Greece and in Rome and in whom we are still wont to be rapt. For our present values are the opposite of those which make a race of supermen possible. To will the superman is to transvalue our current values. Once, good and bad, undermanly what was really good, supermanly and Vbad, undermanly. Christianity has transvalued those values by changing their places, the good with the bad, and the bad with the good. What we need now is the breaking of all Christian tables, transvaluing of its values and Wreinstitution of good and bad where they belong.

The second task that will produce the SURBAMES, presupposes a political community, a com unity where morality is not abstract but is one with politics and law, such as the Arabian Islanic community. In such a field one can plant, legislate, com and, educate the future lords of the earth whose basiness will be no more the rule of nations but that ormen. What is the task of him who has all these means to the SUPRAMAR, the Philesopher-King? His task is twofold; First, like Plate's, is the ascertaining of reality and the discovering of the norms inherent therein. Plato called it philosophy: Nietzsche called it Dionysiasm. Second, is. once he has taken possession of the reality-ideal, to strike out the laws which will make this reality-ideal embodied in the heart and soul of every man, and to constrain every member of the community to obey and work and fit in the general system that the production becomes possible and more efficient, of these excellent, these geniuses, these hero-beautifuls, ---- in short, these seupermen.

11. Antiquetet saccide 2 (2). Fine space deratoustra, 70.2